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SAMYAG-VĀK SPECIAL SERIES - I

TRADITIONAL THOUGHT

Toward an Axiomatic Approach

A Book of Reminders

A. K. Saran

CENTRAL INSTITUTE OF HIGHER TIBETAN STUDIES
SARNATH, VARANASI

B.E. 2540 C.E. 1996

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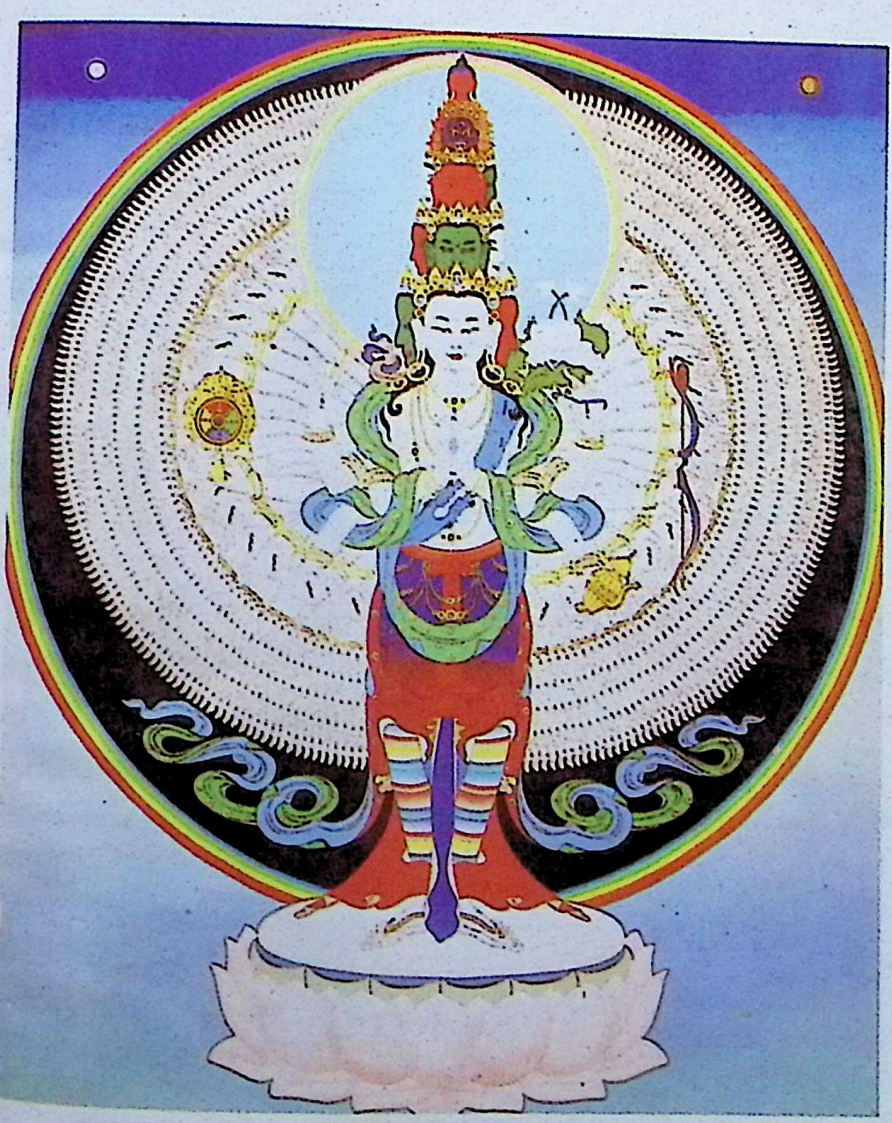

Avalokiteśvara

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SAMYAG-VĀK SPECIAL SERIES - I

Chief Editor : *Prof. Samdhong Rinpoche*

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Publisher's Note

It is a matter of great satisfaction to me that our institute has been able to publish this unique and important work by Prof. A.K. Saran. He is one of the extremely rare intellectuals of our age who have all along propagated the ideas and ideals of traditional thought and culture. His thinking has been deeply inspired by Ananda K. Coomarswamy, the great savant, whose mind encompassed the core and substance of tradition in the east and the west. Following the footsteps of his intellectual mentor Prof. Saran has assiduously upheld the universal and timeless philosophical principles.

As one of the foremost critics of modernity and modern scientific mode of thinking, Prof. Saran has endeavoured to expose the major limitations, unresolvable contradictions and ultimate futility of the social sciences currently in vogue. Being a sociologist by profession, who has held major positions in various universities and institutes in India and abroad, his pronouncements have carried authority and weight in academic circles. Prof. Saran has found that sociology in its current forms is wanting both in depth and substance. With his philosophical understanding he has at least managed to 'put it on its feet' in the present work which presents traditional thought as a *summa sociologica*. He has derived the principles of human ordering and social organisation from tradition. In his scheme of things cosmology and ontology have to serve as the bases of sociology.

The publication of this book is significant in the sense that it presents the sum total of traditional thought in most precise terms. As our institute aims to preserve and disseminate traditional knowledge which forms the core of

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the great Tibetan cultural heritage, the publication of this gem of a book is of great value to us. As it has been penned by an authority like Prof. Saran we feel reassured about our position. In his own inimitable way he has reaffirmed our faith in tradition. It is also a reminder to all of us that preservation of tradition is a worthy task and we must diligently continue our efforts under all odds. I am deeply grateful to Prof. Saran for agreeing to publish this book from the institute. I am also happy that this volume is the first publication under the Samyag-vāk Special Series.

I must express my thanks to Smt. Sushila Saran who has been instrumental in persuading her husband to get this work published. Whenever Prof. Saran visited our institute in connection with the publication of this book she invariably accompanied him. Her presence has always been beneficial in many ways.

I have no words to express my gratitude to Prof. Ramesh Chandra Tewari who has been closely associating himself with the preparation of this work.

In fact, it was Prof. Tewari who introduced me to Prof. Saran some 23 years ago, which ultimately matured my association with him. Publication of the present outstanding work is a result of that ever expanding association.

I also much appreciate the finanacial contribution of rupees twenty five thousand made by Ms. Kiyoko Watanabe of Japan for publication of this work. This contribution has facilitated a great deal to bring out this publication.

Sarnath
1st June, 1996

S. Rinpoche

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FOREWORD

by

HIS HOLINESS THE DALAI LAMA

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THE DALAI LAMA

FOREWORD

In the present age tradition is generally considered to be something antithetical to human progress and development. While promoting material progress the current ways of thinking and doing tend to shun, ignore or sometimes even ridicule anything that is traditional. But, we must not loose sight of the fact that more we progress materially, the more we become greedy and callous. We live in constant fear and anxiety. At the global level this situation leads to major and minor wars, proliferation of nuclear and strategic weapons, mad race for military, political and economic supremacy, ever wasteful consumption, mindless exploitation of nature and dreadful pollution and, at the individual level it promotes egotism, restlessness, uncertainty, selfishness and unhappiness. This is no occasion to go deeper into the problem. But this much is evident, that if someone strives to seek peace, justice and order in the world and has to attain lasting happiness and true freedom he or she will have to seek solace in tradition - tradition in its widest sense. In its true sense tradition is neither old nor new, neither modern nor anti-modern. It is eternal, universal and sacred.

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Of body and mind, mind is predominant for body and speech are under control or influence of mind. The basic nature of mind is pure, uncontaminated. In its pure form it is tranquil, alert and clear like a crystal. Such a mind dwells in everlasting happiness and freedom. Contaminated action and afflictions defile the purity of mind. Defilements are at the root of all human suffering. The mind tends to be contaminated by afflictions like ignorance, self-attachment, desire, pride, hatred and anger. As human beings it is our prime duty to remove such afflictions. This can be achieved only through right thinking, right motivation and right action. These are the prerequisites of achieving everlasting happiness. Herein lies the supreme value of traditional thought which reveals the truth behind the phenomenal world and prescribes ways and methods to eliminate wrong views as well as to cultivate right thinking and attitude. It is in this context that the present work by Prof. A.K. Saran becomes valuable.

The context of the work is provided by the sharp divergence between traditional and modern ways of thinking. The modern endeavour is to help man maximise his satisfaction with the help of science, technology and social engineering. It pays scant attention to the personal moral law or the spiritual seeking of man. This work presents traditional wisdom as the essence or summation of all knowledge. It deals with methodological questions and principles of metaphysics and with questions more directly concerned with social ordering. The author has adopted axiomatic approach in the presentation of the basic tenets and features of traditional thoughts and recapitulates what the great teachers of the principal religious traditions of this world have pronounced from time to time in diverse climes, giving voice to perrennial philosophy of metaphysics.

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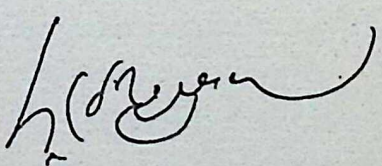
This work by Prof. Saran is by no means easily comprehensible. Its wide ranging vast scholarship presupposes on the part of the reader considerable familiarity with the philosophies and theologies of different traditions, past and present. Prof. Saran has made constant allusions to subtle and recondite problems discussed in the history of thought. However, it should prove of immense help to all those who have serious interest in the nature and destiny of man.

Prof. Saran's intellect is as keen as his learning is wide. He is equally at home in the social sciences as in philosophies, modern and traditional. Those who know him readily testify that to communicate with him is to undergo a memorable experience. He is of the firm opinion that modern social sciences like sociology need to be replaced or transfigured by the tradition of wisdom which has been diversely expressed in the major religions of the world. For world peace it is not enough to institute a techno - industrial order, what is needed is the spiritualisation of man. Living a life of austere simplicity Prof. Saran is a subtle, profound and dedicated seeker of truth. The present work bears eloquent testimony to his life-long search and commitment.

June 8, 1996



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INTRODUCTORY REFLECTIONS

by
Peter Talbot-Willcox

For a pupil to attempt to introduce the work of his teacher is a daunting task. Out of diffidence, he is tempted to speak about the man, the accident of first acquaintance and friendship. In some cases to surrender to that temptation might be permissible but to do so here would risk contradiction of the spirit and thrust of the book itself - the exploration which is its heart - the game of words through which the reader is led by an intricate path towards a deepening participation in the transcendental power of language. "The spoken word is a revelation of the silence that measures the trace of what is in itself immeasurable".

The presupposition of the author's approach is that an axiom carries within itself an internal necessity. Things are necessarily so and this necessity derives from the very source or origin - however it is envisaged - of all that is. The author of this book envisages the Primordial Source as the identity of Being, Knowing and Goodness or Sat Chit and Ananda; he presupposes that this internal necessity is present in or coincides with a capacity within us which we may call

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self-consciousness or our innate awareness of our transcendent purpose or end (telos). It is this innate capacity for awareness which alone enables us to absorb and be absorbed by the truth of the axiom. It used to be called intellect before that word was co-opted by reason but it owes nothing to dialectics, logic or deductive/inductive processes even though these may be useful in preparing the brain and the mind for the receptivity and silence that are necessary to absorb and be absorbed by the truth. In short the presupposition implies man's capacity for spiritual or metaphysical knowledge (gnosis) at a level where the axiom itself is tautological - for at that level what is necessary is true and what is true is necessary. The presupposition also implies the possibility of man's becoming a son of God (theosis or deification).

The second and principal strand in the first part of this book is that of Tradition and Revelation for it is in the revelations celebrated and accessed through the religious traditions that the axioms are grounded. It is these traditions that provide the source of inspiration, the current of Grace, the means of verification (or one might say absorption) and the formal aids to behavioural practice that are the essential constituents of a valid religious tradition. Collectively these characteristics provide us with method, a Way (upāya).

From the point of view of knowledge (epistemology) the essential thing to bear in mind is that the absorption of Truth is not so much dependent upon the cerebral activity of

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the seeker as upon his or her spiritual preparation for the receipt of Grace. It is not so much that he must act from within his ego but rather that he must free that ego from the delusion of its own pride (hubris) and let go and accept what is offered freely from the same source as that through which it has its being. He thereby allows the image of the creative nihil, that is the dynamic source of all, to be reproduced within him in a process of self-emptying. This, of course, runs contrary to the usual methodology proposed by the scientist who seeks to objectify all he studies with the result that as he concentrates solely upon the object of his study, he imposes a radical dualism between himself and his object instead of opening himself to the source of grace to which both he and the object owe their existence.

The absurdity of the idea that the created and contingent human can, unaided, penetrate the mystery of his origin, without identifying himself with that mystery and accepting it, constitutes the fall - symbolized by Adam - from which we can be redeemed only by grace, the denial of which constitutes our fatal pride (hubris).

In the second part of the book the author connects the ideas of the first part with that which is manifest in the world (*natura naturata*). We hear much about what is good and bad in our society and the progress we are making but without revelation we have no means, no yardstick, no standard by which to judge what is and what is not appropriate for us today. There can be as many opinions about this as there are

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people who wish to assert their own interests. The only standard that can possibly be valid is the one which can be absorbed through our self-identification with the Divine Principle.

The author shows that "The Social Order is founded on the ideas of an emancipated will"..... and maintains that it is only by the life of incessant recollectedness that will is freed (emancipated) from the diversions and interruptions caused by the physical and psychic tension and intrusions of untrained and uninformed bodily and mental activity. "Freedom of will presupposes an axiomatically directed desire".

As I have said it is invidious to introduce one's teacher and all that remains is to hand you over to him, begging you to read this book again and again in the spirit of the late Ursula Fleming who did so much to restore Meister Eckhart to his rightful place among Christian thinkers. She said "Don't try to understand Eckhart too much. Don't try to work it all out. Just read it. It's no good trying to be academic about it. If a passage doesn't make any sense just accept that and go on to the next bit. Then some time in the future you will come back to it and it will make sense."

We know it is impossible to describe the great mystery (mysterium magnum) - or God - yet we know He is present everywhere. Eckhart said "I tell you the soul knows the Eternal Word better than any philosopher can describe it

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(he was thinking of himself !) "What anyone can set forth with words is far too little; less than the soul learns in one second from the Eternal Word."

This book can begin to show us how to find our way to the school that Meister Eckhart speaks about, by a game with words. May readers enjoy the journey.

*

Thanescroft
Shamley Green
Surrey
Guildford
England.

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EPISTLE SALUTATORY

My Dear Saran

Having just read through your "Traditional Thought" I felt it would be right to say how deeply I agree with what you have written there. The directness of expression, the brevity of line make it all the more original and startling, and bear out the validity of this approach. Richard likewise found it a wonderful thing to read and I'm sure for anyone with any inkling for metaphysics it would be hard not to be moved by your words.

I am at a loss to name any piece of writing at this level of insight able to convey its message with an equivalent intensity of conviction or sincerity and which thus speaks so ringingly the truth. The form of the axiom thus moves perfectly with the inner meaning of the proposition to produce a beautiful whole, a work of art in which the voice of the spirit is unmistakably heard. Besides the poignancy of language, besides the heartfelt surrender of the man, or the abandonment of explanation, the giving up of guile and mere cleverness, this has authority.

It seems that just as you have succeeded in throwing away all the unneeded baggage (cutting it off with the sword "Needful", Seigfreid in Wagneil Ring) to put yourself

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completely beyond the pale of academic scholarship, you have been able to arrive at an unshakeable ground of contemplation.

Without wishing to single out any one part perhaps this can be a later conversation, I simply want to salute this wonder of yours: a poem and a soaring meditation, a song to the rarest strains of joy ! And to salute the author, Dear Saran, of whom Richard and I often and so fondly speak.

To both of you salutations and love and best wishes,

Anthony Ramsay.

37 Anhalt Rd
London SW11 4NZ

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PREFACE

I

This little work
is
for
people
familiar
with
the ideas
formulated
herein.

*

True:
forms finitise
and
formulations circumscribe

True:
expressions
rupture
the rapture
of
the Inexpressible.

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True:
speech
breaks
the
Resonance
of
Primordial
Silence.

*

True:
the spoken word
is
discontinuous
with
the unspoken.

True:
the unthought
the unuttered
is
discontinuous
with
the world.

*

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Indeed
the world
is not a
kind of writing
legible or illegible
to be read, deciphered.

The world
is a symbol
of
transcendent
Reality
Measured out
from
the Immeasurable
Resting
on
the Oceanic "ground"
of
Inexhaustible Residues.

*

You and I
are
pilgrims
yearning
to
cross
to
the yonder shore
It is no shore.

*

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It is the Unknowable
that is
to be
Remembered.

The retention
of
innermost meaning
is
inevitablly
subverted
and
ironised
by the mere fact
that
the poet
has chosen
to
make his text
public.

This book
is written
in
the belief that
we have
no
power
to think

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without
signs
without
symbols.

Our thinking
is limited
by
Sign-signified-signifier-interpretant

circumscribed
by
Icon-index-symbol
complicated
deepened
by
combinations permutations
of
the three.

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Emancipated
by
their relentless
dialectic.

*

Even so
dialectics
come
to stop
stopping
this side
of
Transcendent
Knowledge-Reality.

*

Reading
the Text
most readers
would readily
recall
the sources
from which
its sentences
have been
lifted

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in wording
or in thought
or in both.

Is this plagiarism ?
Those who appreciate
the radical distinction
between
originality
and
novelty
the distinction
between
power
and
violence
will never
see
any
plagiaristation.

Were I
a
Thomas Sterne Eliot
I would plead guilty
to the charge :
"Small poets steal
great poets lift."

*

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As children of modernity:
we believe
that
our knowledge
is fully backed
by
evidence.

We believe
that
our knowledge
is
theoretic-scientific
methodologically
sophisticated
empirical
and
objective.

Let us
overlook
the internal
contradiction
between
the empirical
and
the objective.

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Scientific Method
remains
blemished
vitiated
for
the dire
choice
between
Truth and Method
remains
unresolvable
inescapable.

Indeed
modern science
has to decide
in favour
of Method
leaving
Truth
to its
own devices.

Modern knowledge
is a knowingness
safely, complacently
forgetfully
distanced
from

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the radical wonder
of the intimations, reverberations
of
the Absolute
of
the Void.

The region
of
Possibility
embraces
all things
past present and future
here and hereafter
Good and evil
Right and wrong.

The region
of Possibility
embraces
Designs of God
still lying dormant.

*

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Truth
is
inseparable
from
Reality
It is
independent
of
acceptance
by
you or me
on
the experts
the cognescenti.

Truth
is not
the daughter of time.

*

Evidence
depends
on facticity
on acceptability.

Acceptability
is
controlled by
plausibility.

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The true and the false
each
may be
plausible
or
implausible.

The sovereign
theme
of this book
is
Faith

Faith
may be
testable/non-testable.

Faith
ought-not-to be-tested
save
from
Above.

*

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This little book
has been
composed
in the faith
that
the Keys
of Knowledge
are the Gifts
of
Divine Love
and
of
Divine Love
alone.

***

Nineteen-ninety-one
September Two
Narita, Japan
Sushila and I
arrive
at
the
International Christian University.

Next day
at
the
Maple Grove
we meet
Professor Minoru Kasai
and

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Yoshio Murakami
to
decide
what courses
I should teach.

One of the two courses
it is suggested
should be
on
Coomaraswamy's
Hinduism and Buddhism.

Daunted
by
the
gravity of the task
troubled
by
many, many serious
gaps in my competence
I hesitate
and
hesitate.

Kasai insists
I consent.
Let me not judge
my consent
despite my incompetence.

*

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I prepared
a set of propositions
to be studied by the students
for approaching
the
Coomaraswamy marvel.

The courses
would hardly get going
if
the axioms
of
Traditional Thinking
were not understood
(and accepted).

Back home in Nineteen ninety-two
I have been
possessed
by
the
idea of elaborating
the axioms.

The task of
elaboration
seemed to me
ever more difficult.

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The loving
encouragement
of
Venerable Professor Rinpoche
sustained me
in my task.

*

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The Foreword
by
His Holiness the Dalai Lama:
the great beauty
of
this little book.

Beauty
is
to
the mind
what holiness
is
to
the soul.

*

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The Bounty
of
the Primordial Void
is
Boundless.

The bounty
of
the Prior
is bounded

*

All debt
is
a dent
in
the bounty.

*

The relation
of
the Imago imaginata
to
the Imago Imaginans.

The relation
of
the Natura Naturata

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to
the Natura Naturans
is
an aspect
of
the Mysterium Magnum.
Explicated
in
the Hindu tradition
in terms
of
a threefold typology
of indebtedness
my indebtedness here
falls under
the Ṛsi Ṛin
(the debt to the line of seers).

Seemingly
indebtedness
is
a negative sign.

Essentially
metaphysically
it signifies
a positivity:
the movement
of
fullness to Fullness
of
the parts to Plenum.

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Any idea of
a movement
toward
(debt)- redemption
is
opaque, impertinent
a secret hubris.
There is only acknowledgement
remembrance
of the given, the experience, the done, the received.

Remembrance
is
of
the past
also
of
the
momentaneity
of
the present.
of
the absence
of
the not-yet.

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Memory
at
the absolute level
coincides
with
Omniscience.

*

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The debt and the debts
remain
cancelled
in fullness
and
in fullness only.
Intimations:
of
the Plenum
of
the Coincidence
of
the Beginning and the End
of
the Enigma, the Koan and the Reality
of
Śunya-Murti.

*

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Why name names
the noun stands
for
the Pronuon

*

The Pronoun
is
Inconceivable.

*

Esteemed and beloved
Professor Samdhong Rinpoche:
Where else
could
I find and receive
such understanding
such kindness
such considerate
hospitality
indeed
such love.

If to think is to thank
let me pray

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for
his blessings
to-day and to-morrow.

Sans Rinpoche's
caritas and never-failing encouragement
this little work:
could it survive
my sloth, my acedia ?

Ursula Fleming
gave me
the sage advice:
Suffer fools gladly.

Gladly?
yes,
for,
you cannot escape
their generous attention
and
gratuitous advice:
take them in your stride
never listen to them.

Our instant taking to each other
at
a lecture
given by me in London
a decade ago

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the inspiration of her insights
the loving warmth of her letters
live in these pages.

Alas, she is no more,
to see and rejoice
in
the maiden book
of her
beloved friend.

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Loving friend
understanding elder
Magnanimous patron
Human Persona
angelic nature
Richard (Nicholson)
inspired guided supported
my intellectual life
at
all times
in
all ways

The wages
of
my sloth
have proved too high
No more
can I seek
Richard's imprimatur
and
this little work
leaves my hands
sans Richard's
sagh advice creative corrections

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Valued colleague beloved devoted student
of long standing
Ramesh Tiwari
has been with me
ever
and
in every way
during
my long travail
of
completing
this little book.
Not only in
Lucknow :
more urgently
at Sarnath (Varanasi)
where
preparation
of
the final press copy
was unthinkable
sans Ramesh's ready
and strenuous cooperation.

Formal gratitude
is
out of place:
indeed
a trivialization.

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Professor Minoru Kasai
presided over
my lectures
on
Coomaraswamy's
Hinduism and Buddhism
at the
International Christian University, Tokyo.
He did his job
with
exemplary
insight and tact.

This little work
derives
from that exercise.

How do I thank
Professor Kasai
I may not.
He is
part of
my
intellectual life.

Yoshio Murakami
my student
from nineteen eighty-two to date
in Tokyo and Lucknow.
His devoted insightful understanding co-operation:

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an indispensable aid
an invaluable asset.

Professor Chiba
of the Department of Politics, I.C.U.
attended
all my lectures
from
his comments and questions
this work has deeply benefited.

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Tokuda Ayako
again of I.C.U.
has always
been at hand
to procure
all the material
I needed
for my
study and writing.

My esteemed friend
and
longtime patron
Professor Govind Chandra Pande
has supported this work
in invaluable ways
saving me
from
many errors
helping me
to
improve my text.

So difficult
so formal
to thank him.

Kumar Ajai Srivastava
helped me
with the proofs

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competently,
devotedly.
May God's Grace
be upon him.

Sankardasan
my former secretary
at the Indian Institute of Education, Pune
prepared so competently
the first typescript
from
clumsy and complicated manuscripts.
May he go
from
better to best
in
his work and life.

Medi Lal Singh
of this Institute
has been
indefatigable
in
computerizing
this work.
my blessings
for
his progress.

*

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The entire
faculty and staff
of
the Central Institute
of
Higher Tibetan Studies
senior
and
junior
young monk-scholars
learned laymen,
especially Samten Chhosphel
the devoted Publication Incharge
with
his
invaluable expertise:
indeed
all
have extended
to me
spontaneous
cooperation
in ways
visible and invisible:
a treasured
experience.

*

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Keshava Dayal Saxena
one of my
ablest students
has always been
so devoted and helpful.
My blessings
prayers
for him.

My nephews
Arun Chandra
and
Karun Chandra Srivastava,
have been
ever helpful
in ways
many and diverse
May they be blessed.

*

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IV

A chance encounter
with Professor Dayakrishna
on the plane to Los Angeles
back in Nineteen sixty-three
has grown spontaneously into
an invaluable friendship:
a precious, memorable
relationship.

This little work
has benefited
in a myriad ways
small and big
direct and oblique
from
his understanding
friendship
and
generous patronage.

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Years ago
my student at Lucknow
distinguished and valued
Professor of sociology now
at the University of Wisconsin (Milwaukee)
Laxmi Kant Bharadwaj
has been
giving the message
of
Traditional thought.

A daring, patient courageous vocation
steadfastly pursued.

As a member
of
the Governing Board
for
the Gamalial Chair
he persuaded the Board
to invite me
to this Chair in Nineteen eighty-six.
Lecturing at
universities and colleges
and churches
in Greater Milwaukee
and responding to
the querries and criticisms
of the audiences

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has been
an experience
rich unique.

In
a variety of oblique ways
this work owes
deeply and richly
to
the opportunity
opened for me
by
Lakshmi.

For more than four decades
My wife and I
have had
the privileged happiness of
the friendship of
Professor Ramchandra Gandhi:
a most sincere penetrating
insightful seeker after truth,
one of
the great intellectuals
of the world today.
In ways visible and invisible
my work for the last many years
has been deeply influenced by Ramu's thinking.

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Kyoko Watanabe
attended my lectures
on AKC's *Hinduism and Buddhism*
at the International Christian University
braving numerous odds
without bravado.

Discussions with her
after each lecture
have benefited me deeply
in the composition of this work.

A
loving
magnanimous
understanding
friend and patron
Peter Talbot-Willcox
has supported my work
for two decades
in countless ways,
big and small,
oblique and direct.

May I be selfish
and want Peter's
unassuming, unstinted
support,
intellectual

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moral
and material
during
my many
visits to
Thanescroft
in Guildford.

No less precious
and memorable is
the bounty of Jenny Willcox
in which
Sushila and I have been sharing
for many years
staying most
of the time
at Thanescroft
the wonderful home
of the Willcoxes.

I met Anthony (Ramsay)
at a private colloquium
organised by Peter (Talbot-Willcox)
around the complicated relationship
between
Religion
and
(Modern) Science
which

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could be
the downfall
of many a scholar
and thinker.

Indeed
some famous dialogues
have yielded precious little.

Witness
for instance
the recent (1994)
"Public Conflagration"
following
the establishment
of
a chair
at
Cambridge
for
the study
of
the complementary nature
of
the relation
between
science and theology
seen generally
as antagonistic.

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For me a great and lasting
spiritual-intellectual asset
and
gain
has been the spiritual accord
and personal friendship
with
Anthony.

Without Anthony's
presence in absentia
this work
could not but be
poorer.

On visits to England
I have always
spent
a few days
with Peter (Moore) and Maria.
Peter and I
worked together
on composing
an indepth

critique of
modernity
that is,

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of its preposterous
project
of
self-grounding.

Sans
these preliminary excercises
and
without the inspiration
of
Peter's sagacious enthusiasm
The present enterprise
would have been
far more difficult
if not impossible.

"Traditional Thought"
has been
enriched, deepened
saved from many errors
by critical discussions
of the text
at a series of fortnightly meetings
of METANOIA
at Lucknow.
METANOIA:
so named

perhaps vainly

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to enkindle
among kindred minds
the misery of modernity
and
the truth and grandeur
of Tradition,
to-day,
always.

*

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My wife Sushila
has supported and sustanined my work
always
and
in many ways.
Shall I count the ways ?
Let me not.

*

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Seven years ago
the Master
Thubten Tendzin (Marco Pallis)
asked me to set aside
all work in hand
and
devote myself
to
the writing of
Summa Sociologica.

The task daunted me
my intellectual limitations
discouraged me.

I pleaded
before
the Master
my unsuitability
for
the task.

The Master remained unmoved.
Dismissing all my pleadings
with a wave of the hand
he said
"Saran,
you alone

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in
the world
can write
this Summa"

I do not know why the Master said so.

*

Let me hope,
in fear and trembling,
this is
the work
the Master ordained.

*

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The Non-Manifest
and
the Manifest
Meet
in
the Universal, the Plenum.

The Atemporal
and
The Temporal
Meet
in
the Contemporary.

Tradition
comes to us
from
time immemorial.

It is given
from
Above
to
all peoples
in
all lands.

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All creatures
live and sustain
themselves
by
the Tradition
they receive.

Tradition
is ever
contemporaneous.

Modernity
announces itself
and
proclaims
its task :
to destroy Tradition
and
to usurp
its
"time" and space.

Preaching
pan-relativism
Modernity
Modernisation
claim
transhistorical
authority

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worldwide
expansion.

A radical-dialectical
critique
of
(modern) social "science"
indeed of all modern thought
is a prerequisite
of any
contemporary
exposition
of
Traditional Thought.

The essential principial
contemporanaeity
of
Tradition
requires
for its exposition
a radical dialectical
critique
of modernity
Modernisation.

Only
a brief acquaintance
and

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Professor Thomas B. Bottomore
puts me
on the world stage
by inviting me
to present
at the
Fifth World Congress of
Sociology, Washington, D.C.
radical critiques
of
Sociological Theory

Sociology of Knowledge
and
the Theory of
Economic Development
(from "prehistoric" time
to the
End of Time)

My debt to Tom
is
great deep unique.

Modernity
sustains itself
on the obsolescence
built into it.

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Rejecting
all inheritance
Modernity
grounds itself
on
Novelty.

Self-grounding
Novelty
Violence
Modernity
Synonyms.

An opportunity
by Grace Divine
to participate
in a Conference
at Pomona College, Pomona (California)
Provided me
the privilege
of
getting to know
Professor Wilfrid Cantwell Smith
of Harvard (Cambridge, Mass)
and
Professor Virginia Corwin
and
Professor Bruce Dahlberg
of Smith College (Northampton, Mass)

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Lectures on Secularism
Sociology of Religion
and
Contemporary India
at Harvard and Smith College
provide
the critical context
of the present exposition
(of traditional thought)

An earlier invitation
to lecture on Contemporary India
at El Colegio de Mexico, Mexico, D.F.
gave me
an excellent
opportunity
to develop
critiques
of
Secularism
Developmentalism
(from prehistoric "time"
to the
"end of history").

On return home
Professor Niharranjan Ray
invited me
to

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The Indian Institute of Advanced Study, Simla
on terms and conditions
that only a scholar
of his imagination
of his stature
could offer.

Nihar Babu's
successor
Professor Vinayak Krishna Gokak
continued them
ignoring murmurs.

How do I thank
such loving
such magnanimous
friends and patrons ?

Let me strive
to
keep them
in
active remembrance.

Devoted student
beloved friend
Deva Narain Tewari
appeared
as an

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angel of succour
at a
time
when
I had despaired
of
ever producing
an error-free
print-ready copy

Without his competence
Without his untiring labour
at
proof-correcting
I would be defaulting
endlessly.

Once again
Ramesh (Tewari) :
sine qua non.

*

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Nineteen seventy-eight
Jyoti Prasad Naik
Member-Secretary
Indian Council
of Social Science Research
offers me
a
feelowship
to work
on
Traditional Thinking
at
The Indian Institute
of
Education, Pune.
Knowing
my
intellectual habits
Naik assures me :
There will be
No
terms
No conditions

Sensing
my
continuing
reluctance
Naik says :

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"Saran
from
humble beginnings
I have reached
where I aspired
to arrive
Achieved
all I strove
to get.

"I have no more
ambitions
save
the last one :
to be Saran's
patron".

I feel
I think
I cannot say no
I accept
Naik's
offer.

At the end
of two years
Rajni Kothari
Chairman
of

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ICSSR
persuades me
to stay on
and
extends the term
for a year
ignoring rules, etc.

Only he
could do it
in a style
befitting
high office.

Towards
the end
of my fellowship
Naik
offers me
"life-time
Fellowship"
as a
scholar at large
with
No obligations
at all.

He is ready
to create

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an Endowment.

Sushila and I
explain
our misgivings.

Dejection
writ large
on his face
Naik understands.

He was sorrowing
for Maharashtrians
for some of his
beloved friends.

The opportunity
provided
by
Naik
and Rajni
to study
Traditional Thought
and
to learn
upstream
thinking
an indispensable
preparation

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for
the present work.

Nineteen eighty-one
Sushila and I
see Naik
gravelly ill

Overcome
with
emotion
he says :
"Saran
I wanted
to do
so much
for you
alas,
my time
is
over."

The end
comes
two days
later.

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The pathos
of
Naik's
last words
haunts me.

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Nineteen eighty-two
I hold a lecture
on
Dramaturgy
at the
Agra University
Institute of Social Science.

Leading Hindi dramatist
Dr. Lakshmi Narain Lal
presides
I argue :
No poem
is composed
for a reader
No painting painted
for a spectator
No music
played
for an audience.
No drama
staged .
for a viewer

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The Maker
(musician, painter, dramatist,
actor, poet, litterateur)
requires a patron
who decides
what is to be made.

The artist
who is first a man
decides
if he will accept
a commission.

The artist
can be
his own patron,

One decides
to accept or reject
a commission
as a man.

One executes
an accepted commission
as an artist
as a thinker.

Dr. Lakshmi Narain Lal
leaves the Chair
saying :
My eyes have been opened

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my place is with the audience.

He is converted to
traditional thinking
remaining loyal to it
ever after.

We become
ardent friends.

Dr. Lal's
love and loyalty
loyalty and love
spontaneous
steadfast
unshakeable
ever deepening
a precious support
and ever present
inspiration
for my life
and
work.

Nineteen eighty-seven
Lal Sahib's passing
sudden inconsolable
a sorrow forever.

*

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A PRAYER

'I pray Thee'.
When I pray for aught
My prayer
goes for naught;
when I pray for naught
I pray as I ought.
When I am united
with
That wherein
all things are existent
whether past present or future
they are all
equally near
and
equally one;
they are all
in God
and all
in *me*.
Then
there is no need to think
of
Henry or Conrad.
Then
there is no need to think
of

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Henry or Conrad.
If one prays
for aught
but
God alone
that can be called
idolatry
or
unrighteousness
They pray aright
"who" pray in spirit and in truth"
(John 4.24).
If I pray for someone
Henry or Conrad,
I pray at my weakest.
When I pray for
nobody and nothing,
then I am praying
most Truly,
For in God there is neither
Henry or Conrad.
If we pray to God
For aught else but God
that is wrong and faithless
and
a kind of imperfection.
For
it is to set up something
beside God.

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I said recently,
that is wanting to make
a nothing of God,
and to make
God out of nothing.
"God is love
and he who dwells in love
is in God,
and God is in him".

Meister Eckhart

*

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EPIGRAPH

ONE

Two birds
fair-winged
close companions
shelter
in the self-same tree.
Of the two
one eats
the sweet fig thereof
the other
eating not
merely looks on.

*

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TWO

Revelation is to the macrocosm
What intellection is to the microcosm

*

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Thus the Nirmānkāya, though real to the empiric consciousness, is yet nothing more in its usual acceptation than a mere phantom, an illusory appearance, from the Divine or Buddha's (or Yogin's) point of view. It mainfests itself before the phenomenal world for a limited time to serve some definite end and having finished its self-imposed task vanishes into the Fullness (or Void) of the Transcendental Realms. The doctrine of Avatāra, in its different forms, is in a sense an aspect of this wider view about the Nirmānakāya.

*

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In the Gītā it is said that the birth, body and movements of the Lord are super-natural (divya)—a statement which may lend itself to a double interpretation : viz., either that these are created and phantasmal (nirmāna), and appear as real only through the Lord's Māyā, or that these are eternal and real, as the mediaeval Vaiṣnavas so strongly insisted.

*

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Intellect always works inward.

*

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SIX

Once, when Denys and I had been up, and were landing on the plain of the farm, a very old Kikuyu came up and talked to us:

"You were up very high to-day," he said, "we could not see you, only hear the aeroplane sing like a bee."

I agreed that we had been up high.

"Did you see God?" he asked.

"No, Ndwetti," I said, "we did not see God."

"Aha, then you were not up high enough," he said, "but now tell me: do you think that you will be able to get up high enough to see him?"

"I do not know, Ndwetti," I said.

"And you, Beda, "he said, turning to Denys, "what do you think? Will you get up high enough in your aeroplane to see God?"

"Really I do not know," said Denys.

"Then," said Ndwetti, "I do not know at all why you two go on flying."

*

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SEVEN

Once upon a time, the story ran, there was in Portugal a proud and hasty young king. To him one day came an old knight, who in the past had led the armies of the king's father to victory. The king received him with great honors. But when the baron stood before his liege, without a word he raised his arms and struck the king's face. Angered as never before, the young king had the offender thrown into his deepest dungeon and had the scaffold raised for his execution.

But in the night the king pondered the matter and counted the great services which this same old knight had rendered his father. So early in the morning he sent for his vassal, ordered all his courtiers out of earshot, and demanded from him the true reason for the affront.

"My lord," said the white-haired warrior, "I shall tell you the reason. Once, when I was a young man, such as you are to-day, I had an old steward who had served my family faithfully all his life. One day in a fit of unjust wrath I struck the servant who could not return my blow. My steward is dead these fifty years. I have looked for, but never found, means to atone for my blow. In the end I have decided that the best way to do so would be to strike the face of the man who, above all others, had power to return the blow. For that reason, my lord, did I strike your royal face."

"Verily," the king said, "now I understand you. You have chosen for your blow the face of your king, of the

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mightiest man you knew. But if your arm had been long enough, it would have been the face of your God Himself, who justly deals out reward and punishment, that you had struck."

"It is so," the old man said.

"Verily," the king said again. "This blow of yours, then, is the truest homage that I ever received from a vassal. And I shall answer you as truthfully myself.

"I shall answer you, first, in the manner of a king." With these words he loosened his gold-hilted sword from his swordbelt, held it out to the baron and said: "Take this, my good and faithful servant, as a token of your king's grace and gratitude.

"And," he went on, "I shall answer you, secondly and in accordance with your wish, in the manner of Almighty God. I tell you, then, that I cannot quench the thirst for justice within your soul. For I shall not alter my own law. Until the hour when you meet again that old servant of yours whose face you struck, you will carry the burden of your shame with you wherever you go. Till then you will be, in your castle in the mountains, by the side of your wife and in the circle of your children and grandchildren, or in the arms of a young mistress, forever lonely, the loneliest man in my kingdom."

With these words the young king of Portugal dismissed his old liegeman.

*

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ON TRADITION

I

By tradition more is meant than just custom long established, even if current usage has tended to restrict it in this way. Here the word will always be given its transcendent, which is also its normal, connotation without any attempt being made, however, to pin it down to a particular set of concepts, if only because tradition, being formless and supra-personal in its essence, escapes exact definition in terms of human speech or thought. All that can usefully be said of it at the moment is that whereever a complete tradition exists this will entail the presence of four things, namely: a source of inspiration or, to use a more concrete term, of Revelation; a current of influence or Grace issuing forth from that source and transmitted without interruption through a variety of channels; a way of "verification" which, when faithfully followed, will lead the human subject to successive positions where he is able to "actualise" the truths that Revelation communicates; finally there is the formal embodiment of tradition in the doctrines, arts, sciences and other elements that go together to determine the character of a normal civilization.

Quite evidently, the first two of these four elements lie outside any possibility of corruption; the third element, though likewise incorruptible in its principle, can yet be lost from view through human neglect of the opportunities and

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means it provides; as for the fourth element, traditional form, this will necessarily be exposed to the vicissitudes affecting all forms as such, since who says manifestation in form also says limited and conditioned, and this in its turn spells subjection to the triple fatality of changefulness, decrepitude and eventual death. Only the divine suchness is unborn and therefore also undying, limitless and therefore not limiting, free and therefore the seat of Deliverance. The voice of tradition is the invitation to that freedom whispered in the ear of existential bondage; whatever echoes that message in any degree or at any remove may properly be called traditional; anything that fails to do so, on the other hand, is untraditional and humanistic, and this reproach will apply whatever may be the nature of the apparent achievements, within the world, to which that thing has given impetus.

*

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Tradition
the freshness
the authority
of the
morning

*

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of the
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Tradition is not something a man can learn; not a thread he can pick up when he feels like it; any more than a man can choose his own ancestors.

Something lacking a tradition who would like to have one is like a man unhappily in love.

*

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PROLOGUE

ONE

This book is written for those who are in sympathy with the spirit in which it is written. This is not, I believe, the spirit of the main current of European and American civilization. The spirit of this civilization makes itself manifest in the industry, architecture and music of our time, in its fascism and socialism, and it is alien and uncongenial to the author. This is not a value judgement. It is not, it is true, as though he accepted what nowadays passes for architecture as architecture or did not approach what is called modern music with the greatest suspicion (though without understanding its language), but still, the disappearance of the arts does not justify judging disparagingly the human beings who make up this civilization. For in times like these, genuine strong characters simply leave the arts aside and turn to other things and somehow the worth of the individual man finds expression. Not, to be sure, in the way it would at a time of high culture. A culture is like a big organization which assigns each of its members a place where he can work in the spirit of the whole; and it is perfectly fair for his power to be measured by the contribution he succeeds in making to the whole enterprise. In an age without culture on the other hand forces become fragmented and the power of an individual man is used up in overcoming opposing forces

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and frictional resistances: it does not show in the distance he travels but perhaps only in the heat he generates in overcoming friction. But energy is still energy and even if the spectacle which our age affords us is not the formation of a great cultural work, with the best men contributing to the same great end, so much as the unimpressive spectacle of a crowd whose best members work for purely private ends, still we must not forget that the spectacle is not what matters.

I realize then that the disappearance of a culture does not signify the disappearance of human value, but simply of certain means of expressing this value, yet the fact remains that I have no sympathy for the current of European civilization and do not understand its goals, if it has any. So I am really writing for friends who are scattered throughout the corners of the globe.

It is all one to me whether or not the typical western scientist understands or appreciates my work, since he will not in any case understand the spirit in which I write. Our civilization is characterized by the word 'progress'. Progress is its form rather than making progress being one of its features. Typically it constructs. It is occupied with building an ever more complicated structure. And even clarity is sought only as a means to this end, not as an end in itself. For me on the contrary clarity, perspicuity are valuable in themselves.

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I am not interested in constructing a building, so much as in having a perspicuous view of the foundations of possible buildings.

So I am not aiming at the same target as the scientists and my way of thinking is different from theirs.

*

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TWO

To know
is
to remember
the Unknowable.

To think
is
to hark.

To hark
is
to remember
the Word.

To think
is
to thank.

To feel
is
to enkindle
the
voices of silence.

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To feel
is
to live
by
intimations
of
Revelation.

obliquely
in
lower modalities.

*

To will
is
to unwill
self-will.

To will
is
to be
ever-willing
to obey
ordinances
from
Above.

The rectitude

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of
the will
is
the will
itself.

*

To act
is
to imitate
the inherited
archetypes
in
the context
of
occasions given.

Man
can be
the deity
given
the occasion.

Never
the Demiurge
Right doing
and
Right making

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are
grounded
in
Conscience.

Conscience
mediates
the Above
and
the Herebelow.

Conscience
and
the ought
are
one.

To act
is
to decide.

*

An experience:
a revelatory reminder
An event:
a signature.

*

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Things seen
are
the visions
of
things unseen.

Things made
imitate
models, archetypes
Gifted
inherited
from
Above
from
the Ancestors.

Things faked
replicate
in duplicity
the original
vision
sans
contemplation.

*

It is
the unknown.
The unknowable
that

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should be
remembered.

*

Things happen
by chance
and chance
is
the limit
of
our intelligence.
A chance
A limit :
echoes
of
voices from afar:
reminders
and
symbols
of
the Transcendent
the Unknowable.
It is
the unknown
the Unknowable
that
is
to be

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Remembered.

*

Hubris and humility
hover over
our life:
ever shadowing
our thinking
feeling
willing
acting.

*

To pray
for
the transmutation
of hubris
by
the alchemy
of
the gift
of our innate
humility
is our task,
askesis
ever
beginning,

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never ending.

Every claim : a reminder
All fulfilment: a redemption.

*

The occasion given
is
the creature's freedom
The freedom: a trial.

*

Terror and temptation
Are
the bane of our days
here and hereafter.
Alone
and
Afraid
in a world
I never made.

*

The contingent
rules
our life-world
Things are as they are
They could be
Otherwise

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Their consequences
would be
what they would be
They could be other
incalculable factors and forces
intervene and supervene.

To resent
the nature of things
is
to banish
Hope.

*

We act when we act
in fear and trembling.

*

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Our life when our life
is *not* our own.

A gift from Above:
a raft
To set sail
for
the Yonder Shore.

*

The hoofs of the horses
beat
The hoofs of the horses
beat, beat..

*

Our life when our life
Is a constant prayer.
Or else
A sickness unto death.

*

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THREE

"My friend," she said, "dear teacher, adviser, and consoler. I see and understand, by now, that you serve, and that you are a loyal and incorruptible servant. I feel that the Master whom you serve is very great."

She closed her eyes, then after a second, looked up again.

"Yet," She said, "before I go away—and perhaps we two shall never meet again—I beg you to answer one more question of mine. Will you grant me this last favour ?"

"Yes," said he.

"Are you sure," she asked, "that it is God whom you serve ?"

The Cardinal looked up, met her eyes and smiled very gently.

"That", he said, "that, Madame, is a risk which the artists and the priests of the world have to run."

*

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"There is a dialectical strangeness in the will of the poet to be understood only step by step upto a point.

The retention of innermost meaning is, inevitably, subverted, and ironised by the mere fact that the poet has chosen to make his text public. Yet the impulse is an honest and crucial one, arising from the intermediate status of all language between the individual and the general.

The contradiction is insoluble."

*

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FIVE

Our concept of pure future "It will happen"— as opposed to "It's meant to happen" and "It is to happen". Must all peoples have this concept, which perceives time spatially, as it were ?

*

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SIX

TO THE PLANETARIUM

If one had to expound the doctrine of antiquity with utmost brevity while standing on one leg, as did Hillel that of the Jews, it could only be in this sentence: "They alone shall possess the earth who live from the powers of the cosmos." Nothing distinguishes the ancient from the modern man so much as the former's absorption in a cosmic experience scarcely known to later periods. Its waning is marked by the flowering of astronomy at the beginning of the modern age. Kepler, Copernicus and Tycho Brahe were certainly not driven by scientific impulses alone. All the same, the exclusive emphasis on an optical connection to the universe, to which astronomy very quickly led, contained a portent of what was to come. The ancients interrcourse with the cosmos had been different: the ecstatic trance. For it is in this experience alone that we gain certain knowledge of what is nearest to us and what is remotest to us, and never of one without the other. This means, however, that man can be in ecstatic contact with the cosmos only communally. It is the dangerous error of modern men to regard this experience as unimportant and avoidable, and to consign it to the individual as the poetic rapture of starry nights. It is not; its hour strikes again and again, and then neither nations nor generations can escape it, as was made terribly clear by the last war, which was an attempt at new and unprecedented commingling with the cosmic powers. Human multitudes, gases, electrical

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forces were hurled into the open country, high-frequency currents coursed through the landscape, new constellations rose in the sky, aerial space and ocean depths thundered with propellers, and everywhere sacrificial shafts were dug in Mother Earth. This immense wooing of the cosmos was enacted for the first time on a planetary scale, that is, in the spirit of technology. But because the lust for profit of the ruling class sought satisfaction through it, technology betrayed man and turned the bridal bed into a bloodbath. The mastery of nature, so the imperialists teach, is the purpose of all technology. But who would trust a cane wielder who proclaimed the mastery of children by adults to be the purpose of education? Is not education above all the indispensable ordering of the relationship between generations and therefore mastery, if we are to use this term, of that relationship and not of children? And likewise technology is not the mastery of nature but of the relation between nature and man. Men as a species completed their development thousands of years ago; but mankind as a species is just beginning his. In technology a *physis* is being organized through which mankind's contact with the cosmos takes a new and different form from that which it had in nations and families. One need recall only the experience of velocities by virtue of which mankind is now preparing to embark on incalculable journeys into the interior of time, to encounter there rhythms from which the sick shall draw strength as they did earlier on high mountains or at Southern seas. The "Lunaparks" are a prefiguration of sanatoria. The paroxysm of genuine cosmic experience is not tied to that

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tiny fragment of nature that we are accustomed to call "Nature". In the nights of annihilation of the last war the frame of mankind was shaken by a feeling that resembled the bliss of the epileptic. And the revolts that followed it were the first attempt of mankind to bring the new body under its control. The power of the proletariat is the measure of its convalescence. If it is not gripped to the very marrow by the discipline of this power, no pacifist polemics will save it. Living substance conquers the frenzy of destruction only in the ecstasy of procreation.

*

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Part One

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Axiom

(Derivation)

Latin *axioma*, from Greek *axioma*, from *axioun* : to think worthy, think fit, from *axios* worth, worthy, fit; akin to Greek *agein* to lead, drive, weigh as much as.

(Meaning)

1: A proposition, principle, rule, or maxim that has found general acceptance or is thought worthy thereof whether by virtue of a claim to intrinsic merit or on the basis of an appeal to self-evidence; 2: an empirical rule or generalization (Bacon), an immediately certain synthetic *a priori* proposition (Kant); 3: a self-consistent statement about the primitive terms or underivable objects that form the basis for discourse.

axiom n. 1. A self-evident or universally recognised truth, a maxim. 2. An established rule, principle, or law. 3. abbr. ax. Mathematics & Logic. A statement or proposition requiring no proof, as: a. An undemonstrated proposition concerning an undefined set of elements, properties, functions, and relationships; a postulate. b. A self-evident, self-consistent, or accepted principle. (Latin axioma, from Greek, "that which is thought fitting or worthy", from axioun, to think worthy, from axios, worthy; axiomatic, adj. Also axiomatical (-"1). 1. Of, pertaining to, or

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resembling an axiom; self-evident. 2. Based on logical axioms; axiomatic method; axiomatic set theory. 3. Containing axioms; aphoristic.

Reader's Digest Universal Dictionary, London 1988.

*

Ax.1. An axiom is (formally) a proposition or (essentially) an idea that carries in itself an internal necessity and hence its internal, tautological necessity derives from the primordial identity of Being (Sat), Knowing-Truth (Chit) and Bliss (Ānanda). Accordingly, this internal necessity coincides with our self-consciousness and with an innate intimation of our transcendent telos.

Ax.2. The internal necessity (of the truth of the axiom) is independent of any appeal to its presumed self-evidence.

The concept of self-evidence is a logical mongrel and thus dialectically unsound. It is rejected by some Buddhist masters (while supported by some masters be mimansa).

The internal necessity of axioms is *not* derived from dialectics, logic, social structure, psychology or moral codes. It is

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rooted in the nature and dialectic of our self-awareness.

It represents, at different ascending levels, the demand or the self-command to absolute loyalty to (the truth of) our being.

The necessity represented in an axiom is, eo ipso, not necessarily incompatible with dialectics, logic, social structure, morality or psychology. Its nature is pneumatological.

Ax.3. An axiom is a metaphysical tautology. (Or, maybe, better, an anthropo-metaphysical tautology.)

It could as well be a logical tautology.

A tautology is not necessarily an axiom. As a logical category, tautology is paired with that of self-contradiction.

The one necessarily true, the other necessarily false.

In other words, neither a tautology nor a (self-) contradiction has any referential meaning outside itself.

Together they define the space-time of empirical propositions.

Which, as intentional and non-self-referring propositions, must be either true or false.

The "truth" of axioms is anthropological: ultimately, autological.

The distinction between autology and anthropology is axiomatic:

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Ineluctable for me.

The prob(e)-ability of the relative truths can be "established" by repeated observation, and such are the statistical laws of nature "discovered" by science; but behind the experience of order "there is a further cause of that which is "always so"; it is because of *eternity* that "there never was or will be any *time* when movement was not or will not be; but such a first cause, being itself uncaused, is not prob(e)-able but axiomatic i.e., "self-revealing".

The science of anthropology (objective, verifiable/falsifiable, testable) is a pseudo-discipline

Hubristic, ruinous.

Ax.4. Āxioms are grounded ultimately in Revelational Wisdom.

To believe in and to be loyal to axioms is to be aware of the truth of our being and to conform and be loyal to the wholeness of our being.

Truth cannot be known by proof
Known truth can be proved
(Some truths could always remain
impervious to proof)

Proofs weary the truth.

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There *is* the Non-manifest, the Uncreate, *from* which Manifestation *is.*

The *"is"*, the "from" and the "is" again
The Is-ness of the Is-not; the is-not-ness of the is
Each and any and all: pointers to a Mysterium Magnum:
The Wonder Everlasting.
The spoken Word is a revelation of the Silence that measures the trace of what is in itself immeasurable.
The Primordial "from" signifies an absolute discontinuity, a radical incommensurability between the Non-manifest and the manifest.

The "from" is also Kāma, Procreative Desire, the Source of the diversity of the Primordial Unity; Brahma and Kāma are archetypally consubstantial.
The first "is" is self-contradictory
The second "is" is pleonastic.
Together the truth of the logical (*not* dialectical) self-contradiction and pleonasm (tautology) express the mystery of the breaking of Eternity into Time
as also
the reverse movement
of
breakthrough
from

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time
into
Eternity
into
the Uncreate
from the cosmos
back into
Chaos

Both the pleonasm and the self-contradiction are necessary.

Our ineluctable bondage to Language at its levels of Vaikhari and Madhyama—and, ultimately, at Paśyanti too.

Green grass is
simply
as green
as grass.

Rudra is the Guardian of the Uncreate, the Non-manifest.

The Non-manifest, the Uncreate, is ever-present into the manifest, directly and obliquely, as the never-eliminable Inexhaustible Residue: symbolising at any and all levels the dark illumination of the Non-manifest, the Uncreate

The Residue is not a conceptual reification of the inexpressibility of the Non-manifest

It is its essence.

And the ground of all created or emergent or appearing world: the sub-stance of the Passing, Everflowing Show (Saṁsāra).

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The Residue has a thousand faces

A commonplace name for it is waste

As the limit of human explicability the residual is recognised as a chance, a freak case; also as a non-relevant consideration

Its proper kinship is with the idea of Providence

The Non-manifest is archetypally the ultimate Source of the name and nature of *the* Limit

Any central non-recognition or rejection of the Non-manifest is the father of all and any human hubris

Ultimacy of the manifest: source of sin and hubris

The Residue is a name of the Absolute, the Void

It is, of course, "only as it were with a part of himself" that the Supreme Identity of Being and Non-being can be thought of as Omnipresent, Omniform, Omniscient

For omniscience can be only of the possibilities and actuality of manifestation: of what remains (ucchistam) there can be neither science nor omniscience.

Possibility is logical or ontological; it could be both simultaneously.

Manifestation "From" the Non-manifest is an impossibility

Its possibility taking a form as actuality symbolises the Impossible-Possible

The reign of possibility does not only embrace the dreams of neurasthenic people, but also those designs of God which still lie dormant.

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The created, the dimensioned, the visible manifestation—cosmos—is essentially strange weird magical: potentially ever-terrible

Mythical, archetypal figures are always, in different forms, illustrious: strange heroic weird monstrous: symbolic of the impossibility: of the dialectical antithetical internal relation between Mythos and Logos Chaos and Cosmos Time and Space archeology and eschatology.

The delusive positivity of transparence entails (ironically?/paradoxically?) Residuelessness; Transparence eliminates appearance itself

Perfect transparence: Divine Lila.

Memory, taken absolutely, coincides with omniscience and is not a procedure; but remembering is learning and would be a contradiction in one whose memory never fails.

In space, the desert, wasteland: the omnipresence of disorder, residually or potentially, in all human system, in all individual life; In time : the ineliminability of error, the temptability Shadows of the Non-manifest.

Omniscience is a transtemporal idea
It implies the whole of manifestation
In mode of finitude.
Forgetting: no negation of memory
The possibility of the faculty of remembering is grounded in the finitude of memory
Else the mnemonic faculty stands negated

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Forgetting: dark shadows of the Non-manifest.

Even when one's life is one of total resignation, constant, optimal askesis, temptability remains (Saint Simeon Stylites).

Wayfaring, askesis, and fall go ever together

Broken by Grace

Grace and Wayfaring: No pairing dialectical or otherwise: synonymy.

The question of Origin, Beginning, is NOT a question of Differentiation.

The idea of an absolute, the very "first", Beginning is independent of and wholly other than everything else.

The question of Origin is necessarily presupposed by that of Differentiation.

One cannot *begin* with Differentiation.

Nor with multiplicity which could be *nearly* undifferentiated.

Absolute Beginning is *ex* nihilo.

To think of Beginnings, of Origins, is to think original-ly.

It is to think metaphysically.

It is to think "of" I, of you, of we, of they;

Of the world, of the cosmos, of God, of the Wholly Transcendent.

To "think" *for* oneself is to "think" of oneself.

All (human) thinking, all knowing and knowledge essentially

autological-cosmological.

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Such is the nature and destiny of our endlessly self-reflexive consciousness and of self-reflective intelligence.

Man lives in the twilight of the Non-manifest.

The bond between human thinking and human language is indescribable

Just as precisely as the one between Language and Man

Language has a Janus face

It is the mother of both: the true and the false:

Also of the possible (the space and time of the true and false). And of the impossible (the space and "time" of logic and dialectic; of sense and non-sense).

Words, ideas, concepts, all expressible experience and knowledge are double-faced: at once valorised both positively and negatively

Words are polysemous

Univocality is a snare

Originating in a stunning misunderstanding of the nature and telos of language

The inherently contrasting and contradictory semantic and referential values of words are the source of the vast deep transcendental power of language

Potentially Vaikhari could *leap* to Madhyamā, and Madhyamā to Paśyanti.

More correctly: there is a logical continuity between the levels of Vaikhari and Madhyamā.

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At the level of Paśyanti, discontinuity begins: Paśyanti being doubly discontinuous: with reference to Vaikhari and Madhyamā; and with reference to Parā.

In the Paśyanti stage there is no vibhāga (actual split) or krama (succession) in Vāk.

Paśyanti is aware of Itself.

Para is beyond such self-awareness

or

The self-awareness of Parā is known as Paśyanti .

A science, a "philosophy", an intellectual adventure that wilfully arrests, flattens or perverts its own self-reflective procedures (and processes) is reducing itself to non-science, to sentimentality.

Such non-science is almost necessarily used for sub-human or anti-human interests of ego-centric power-centres.

In truth, it is ineluctable for intellectual life and work to think of the Origin

And be loyal in word and deed to the implications and consequences of such thinking.

Indeed it is binding on the thinker.

And on every one who accepts the leadership of thinkers.

To deny the Mysterium Magnum is to arrogate to oneself the powers and the authority of a cosmic Demiurgos.

Why Manifestation at all ?

The question is absolutely non-answerable.

It is a non-question.

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Valid, meaningful questions cannot be raised from within a totality if their reach is beyond this totality.

No totality can question or justify or comprehend itself without transcending itself.

In which case no questions about the transcended totality remain.

The understanding of one's world (totality) comes from Above

And from Above alone

Or else it is an hubristic self-deception or a fraud.

Emancipation from the problematics of the way of Manifestation and success in resisting the ambition to achieve a complete comprehension of the Whole from within the totality opens the possibility of and clears the way to our participating in the Mystery of cosmodicy/theodicy.

Our irremediable incapacity to achieve a complete explication of ourselves, our life-world, of anything great and small, is an opening for us to receive Revelation.

If we cannot know Him, it does not follow that He cannot manifest Himself to us.

And this awareness helps us to be well-disposed to accept our fate (Bhāgya, lot).

"Anthropodicy", is inconceivable

Man is a creature in a pregiven cosmos.

"Anthropodicy" in all its various guises and disguises, amounts, eventually, to a distant promise of man to himself.

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Can man, on his own strength, make a promise?

Does the idea of self-promising make sense?

The idea of promising is a kind of human guarantee of the future.

It involves self-deception

Or a fraud: an oblique duplicity.

I can never be omniscient or omnipotent.

In the normal course, I have no power of intuition.

Every cognition of mine is determined logically by previous cognitions.

Experience and knowledge are mnemonic,

Forms of remembrance

I have no power of thinking without signs

I have no way of verifying or validating the results of my introspection either as a process or as a procedure

I cannot conceptualise the absolutely incognizable.

Our cosmic hierophany (=a nearly self-sufficient partial modality of Manifestation) is earth-bound and ruled by Death.

Other levels, measures, other modalities of cosmic hierophany are possible. The possibilities include cosmic hierophanies that are not earth-bound.

Nor ruled by Death.

Deathlessness, immortality, does not mean non-temporality.

Only immensely long life

No cosmos is eternal.

Manifested cosmoses are spatio-temporal.

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Death sets the seal on man's finitude

Contingency is the fundamental condition of man: it defines the parameters of man's existence; it is a cardinal quality of his life-world.

Not ultimately.

Contingency is not a function of finitude.

It is a cosmic dimension.

Perhaps coeval with Creation.

This side of omnipotence contingency and creatureliness are inseparable

It is "mode" of the Mystery of the Primordial "Form"

And aspect of Divine Lila.

Not that the Mystery has modes and forms of measure: Synonymy.

The contingent is (a) the essentially dependent and (b) the necessarily uncertain.

Wounding stunning quickening transporting oxymora:

habitually forgotten wilfully neglected.

A marvel of our everyday life.

Contingency is the tangential conjunction of two or more streams of events things desires feelings willings actions.

A conjunction that is possible but not necessary.

Things are as they are, and they will be what they will be.

They have been as they have been.

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Man's past present and future: his inheritance and his hope are inalienable and unalterable knots

Our names and forms and deeds are existential

This is so only under given conditionalities which may or may not be wholly or even partly alterable.

The conditionalities could have been different.

And the alterability/non-alterability of the present and (in consequence) possibly of the future is ever uncertain.

The other and the otherwise are ever shadowing every thus and so.

Names, words and forms and deeds are knots untying which is a hero-ic Task.

The world is independent of my will.

Not in the sense that it is always already there.

Even if everything were to happen or not happen, done or left undone according to my wish or will, things will remain profoundly contingent.

No creature can be the sovereign of his own will, nor can he fully understand it.

The inexplicable ever remains

The distinction between major and minor, significant and insignificant, relevant and irrelevant inexplicabilities is wide of the mark.

And the willed cannot be unwilled, the wish "unwished".

Not to fulfil the will or to be able to prevent its execution is not to unwill the already willed.

Independent of my will, the world itself is not independent.

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It makes no sense to hold that the given world is self-created, a self-evolved evolute—or the (end-) product of some other (non-evolutionary) process or procedure.

And such process or procedure must ever remain incomprehensible to man.

Or else man should be able to fully and truly replicate the inherited world.

This as well as the idea of a humanly created new world remains non-intelligible.

We shall never be able to create a living bird.

A bird could be created by an original act, it is already created, is continuingly coming into existence as a result of the first act of creation, and it is impossible to break into this series, created on the ground of our unceasing and original unceasing will, a living series continually showering forth.

The apparent conceivability/intelligibility of the idea of man's demiurgic potentiality is a snare and a semantic illusion and an existential sin.

Other, even radically different, worlds are possible.

Manifestation is a possibility of the Non-manifest

By no means a necessity.

There is no logical (or even dialectical) ground for postulating possibilities of the Non-manifest.

Even so a trans-non-manifest has to be posited is only to suggest reiteratively the Mystery of the Primordial "From".

The desire for a self-grounding cosmology is a form of hubris.

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A sinister seductive oblique attempt at superseding cosmodicy by anthropodicy.

The always already given world can never be theoretised as a primordial unfolding process.

Say, in the way a huge ball of thread unwinds

or in terms of some primordial inchoate nameless formless "thing" solidifying "itself" into a cosmos and then spreading forth into different worlds.

All such explicatory visions—scientific cosmologies, histories (!) of Time, brief or elaborate—are ultimately without reference or meaning, literal or metaphorical.

The mystery of the alchemical transmutational transition from chaos to cosmos remains undiminished.

The traditional way of "understanding" creation as Lila (of the Absolute) is no attempt to make manifestation explicable.

Lila symbolically suggests the absolute limit of the creaturely intellect when it confronts the Whole of which it is, necessarily and timelessly, a part.

No: a creationist cosmology is not indispensable.

What is ineluctable—indeed, absolutely so—is the idea of creatio ex nihilo.

An incomprehensible, absurd idea.

The acceptance of which saves man from huge hubris and vain heresies.

The world is a creature
Like man is
Not of the world

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Nor of history.

Man is creative *in* the world and in history

The world as a world is a creature

Ever shadowed by the other and the otherwise.

The contingent is a moving chain of mutual dependencies

With a postulated Origin

And a possible End.

The origin is discontinuous with the series of dependencies.

And the end, if there be one, is asymmetrical with each of its predecessors.

Ex hypothesi it has no successor.

This is one of the paradoxes and perplexities of the contingent.

The phenomenologically and logically unending chain of dependencies implied by the concept of contingency verily shows the deeper nature of Manifestation: a profound integral combination of bondage and the necessarily ever-present opportunity of freedom: the profoundest impenetrable involvement in the chain of contingencies and the no less deep and inescapable yearning for absolute emancipation symbolised by the never-ending shadow of the other and the otherwise.

The chain of contingencies dialectically suggests the metaphysical identity of Samsara and Nirvana.

One of the pointers implicit in the First Arya Satya (All is Dukha: The world-vortex is endless) could lead us to ponder universal contingency.

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Contingency dialectically leads to the idea of the Absolute, the Void (Kha, Sunya).

The universality and depth of the idea (and reality) of contingency come from Plenitude as an aspect of the Great Chain of Being.

The highest and deepest metaphysical salvific emancipatory meaning of the universality of contingency is found in the doctrine of Pratitya Samutpada (broadly translated as the doctrine of Dependent Origination or Conditional Co-production); Anekantavad (universal ontic and epistemic and linguistic Infinity; also called Syātvāda)

The doctrine of Avidya-Maya is another formulation of the same idea.

Our birth is the archetypal contingency.

A birth is *not* the origin, the first without a predecessor, of the chain of contingencies into which I am inserted by my birth.

Birth is not an event *in my* life.

When birth "was" "I" was not.

(When death "will be" "I" will not be.)

Birth is at once continuous and discontinuous with the chain of contingencies constituting my life.

My origin and end are, for me, transcendental.

It is nothing short of trying to comprehend, on one's own the mind of the Creator

An attempt to scrutinise the Inscrutable.

A wanton, hubristic, wish to deny one's creatureliness: a dire form of transgression.

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In its universality contingency is an aspect of God's Omnipotence: a spatio-temporal existential mode (or "expression") of the Absolute, the Void.

Transcendentally, contingency is an aspect of the Divine Lila.

Even God may perhaps prefer to talk about His world in the subjunctive mood of potentiality

God creates the world
And thinks as he creates
It could just as well be different.

The idea of Divine Lila is logically independent of Divine omnipotence and omniscience.

Each of the three ideas is humanly incomprehensible.

And each is an indispensable part of man's life-world.

As also of his intellectual universe.

Universal suffering of human existence is an ineluctable experiential aspect of the paradox of the necessarily, absolutely, conditioned nature of all creation.

There is an essential connection between the twin doctrines of universal contingency and the annihilating, utter impermanence, transience of all things.

Seen transcendentally as an essential generalisation about human existence and the creation itself, contingency symbolically represents (a) universal bondage and (b) the never-absent possibility of total ultimate Release.

Applied to itself, the contingency principle suggests the Void (or absolute Necessity? or the Immeasurable?)

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Contingency is the ontological basis of man's *askesis.*

To be a nirvana-karni, a mumukshu (the desire of the creature for ultimate Release from Avidya, the cycle of birth and death; his movement to the Source) is to realise the non-difference of the Necessary and the Contingent.

To us there are truths of fact and truths of reason:
To God they are the same.

The relation between the concept of contingency and that of human responsibility is profound and complicated.

The logic and dialectic of the truth and universality of contingency render man helpless.

They thus clash with the implications of the logic and dialectic of the name and nature of responsibility.

This clash generates a difficult and often dilemmatic—an almost impossible—situation for human action

Aware of this predicament man has to remember that he is a deus occasionatis

And he has to act

And act ever and always in fear and trembling

Knowing that before God, he could always be wrong.

Contingency is one of the myriad forms of the Mysterium Magnum, the primordial "From".

In grammar, the contingent is the ontological ground of the subjunctive mood.

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The idea of contingency does not belong to the family of the idea of the counter-factual conditional.

Contingency has a deep oblique negative kinship with the obstinate problematic of the counter-factual conditional.

Each one of the two concepts is a mix of the logical and the spatio-temporal: a mongrel.

Each in its own way presupposes the Absolute.

Each, in different ways, involves futurity and the kind of conditionality inherent in it.

Counter-factual conditionals are *eo ipso* verifiable; that is their essential claim.

It is equally essential to this claim that they ever remain unverified: they are testable but untested.

No proof—the simplest or the most complicated, the highly sophisticated at various structured levels—could ever demonstrate the truth of a counter-factual conditional qua counter-factual conditionality.

Successful prediction is no proof (of the proposition from which the prediction is made).

The concept of the counter-factual conditional involves the paradoxical idea of a future that is wholly certain and fully predictable.

No such concept of futurity can be generalised.

The basis of such a special kind of futurity is the unanalysable relation between substance and attribute.

More specifically, this paradoxical concept of futurity flows from, or is presupposed by, what is usually called a dispositional attribute or, more generally, a dispositional

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concept. The concept of disposition implies a distinction between "substantive", atemporal attributes and action-based future-impregnated temporal attributes.

The atemporality of an attribute is self-inconsistent and abolishes any substance-attribute duality.

It is neither implied nor suggested here that the substance-attribute or the signified-signifier dualism is any kind of necessity of man's thinking: logical, dialectical, or praxiological.

Maybe it has to be otherwise if one could see here a logical-dialectical intimation of the Absolute, of the Unknowable.

On the plane of relativity, no dualities can be transcended.

No phenomenon, no event, no feeling, no action can ever be repeated.

The space, the time, the quality of the repeated, reproduced, recycled, imitated phenomenon cannot be identical with the original

Nor with each other.

Nor even the same as the original.

Sameness implies an invisible but necessary difference between the original and its replication.

The image "repeats" the Imaged.

The quiddity of the image is not identical with that of the Imaged.

Or else imaging and hence images would be impossible.

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Indeed the image cannot be replicated as an image.

The image of an image, the copy of a copy is not the same as an image of the original, the archetype.

The non-repeatability of the contingent is an aspect of the "suchness" the quiddity of the contingent.

Only the Absolute which, ex hypothesi, is *without* an other, can paradoxically, marvellously repeat itself as the cosmos of dualities and relativities.

For us repetition is possible and necessarily required.

It is the only way to approach the Absolute, the "One" without the "Other".

For us only *re*membrance, *re*collection of the Absolute, of the Original Divine "Phenomenon", Event, Action is possible and ordained.

The contingent phenomenon (event, action) is essentially circumstance-related and hence inherently uncertain.

It is ever under the shadow of the other and the otherwise.

The "replication" of a contingent phenomenon, event, action will necessarily be a new contingency.

The time and space framework and the generating circumstance can, *eo ipso,* never be repeated.

Similarity of circumstance, even if somehow possible, cannot bring out the same, or even similar, consequents.

Similarity hides difference.

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The quiddity, suchness, specificity of a chosen link in the chain of contingency (phenomenon, event, action) cannot ever be repeated. *Ex hypothesi.*

The Absolute is without a second. Its replication as Absolute, the Void, is inconceivable.

The Absolute *qua* Trans-Absolute is not replicated.

Not even as the cosmos.

The cosmos is an order of dualities multiplicities varieties

The cosmos is *not* the Absolute.

At the same time the cosmos is inconceivable without the Non-manifest, the Chaos, the Absolute, the Void.

We are face to face with a primordial form of the Mysterium Magnum, the Mystery of the primordial "From".

The Absolute alone is repeated, replicated, multiplicated *analogically* on a variety of levels and in different modalities and forms and dimensions.

The levels and modalities are hierarchical.

Indeed, the hieros is the expressed form of the Absolute.

To reject the hieros is to reject the Absolute.

It is to absolutise the relative.

The cosmos is one of the archetypal analogical replications of the Absolute.

Analogical relations are hieratic but not necessarily hierarchical. They lead back to the cosmological and the Absolute where relations disappear.

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Analogy is ultimately a cosmogonic idea and a Mystery and a Marvel.

The inherent inescapable uncertainty of the contingent is not relative to the level and quantity and quality and stage of completeness of human knowledge.

It is the ever present, elusive, inescapable shadow
of the Non-manifest
over the manifest
of the Chaos.
over the cosmos.
No omniscience
can ever
eliminate it.
No omnipotence
defy it.

Are they not
the Attributes
of the
Divine Mind ?
Perhaps yes
Perhaps not.
To attempt
to scrutinise
the creator's
the Divine
Mind
is
the archetypal Hubris
the original sin.

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Remember :
the Buddha
is
only anthropomorphic
not
a
man

Omniscience (and omnipotence) is with respect to that which is Manifest, that which is thus and so.

Of that which ever remains, the Remainder, the Residue, there can be neither science nor omniscience.

The expected, the unexpected, the calculable, the incalculable, the probable, the improbable are some of the myriad forms and guises and disguises of the contingent.

The coincidental, the accidental, the consequential, the inconsequential, the fortunate, the unfortunate, the intelligent and the dull, the clever and the stupid: each and all show a thousand faces of the contingent.

Contingency is omniform: an ever-present challenge, a pressing and easily forgotten invitation to man to return to the Self.

Contingency names the conjuncture of three ideas: possibility, dependence, uncertainty.

The three ideas are (internally) related.

The relation is not one of mutual implication.

Non-necessary possibility is only one aspect of possibility.

Which idea is in principle a suggestion of Infinitude (Primordial Chaos).

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In an oblique inexplicable way contingency is an expression of the traditional theory of Time as both chronos and kyros.

Chronos and kyros: an obvious, indispensable distinction surpassing our comprehension.

Contingency is related to chronos as futurity and to kyros as the inherent possibility of everything (our feelings, thoughts, intentions, actions, responses, events, occasions) being other and otherwise than what they have been, than how they are, than how they may be in future.

The fundamental idea of Vipaka (roughly, maturation) is an expression at the level of essential generality of the chronos-kyros duality of Time.

Human askesis is grounded in, inspired by, the ultimate identity of Upaya and Prajna, the Way and the Mountain.

The Way is in Time, the Mountain timeless.

The atemporal is not necessarily the non-contingent.

Nor is there an identity of momentaneity and contingency.

The moment, the instant, the nimish, is a symbol of Eternity in time.

The mystery of Temporality is impenetrable.

Diversity of forms—sensible or abstract—is a constitutive character of space. It is the spatial expression of contingency.

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Man's attempt to control (or limit) the variety of possible and actual forms and his project of predicting and controlling the future, his claim to fully explain the past pre-suppose the potentiality of a creature in time and space "creating" his own spatio-temporal matrix.

The universal, the essential suffering of man arises from his alienation from the suchness of the Manifest and his resentment of the Non-manifest.

It is vain to "conquer" the contingent or to circumvent it to one's own or to society's advantage.

Necessity is not the opposite of contingency.

The former is a purely logical category, the latter logico-empirical.

The logical modality opposed to necessity is that of possibility.

In a way, custom redeems the contingent.

Ultimately the customary itself is contingent in relation to the traditional

And traditions themselves are contingent in relation to the Primordial Tradition.

Man cannot see the other side of contingency.

The only way to cope with the contingent is to accept it mindfully and wholeheartedly.

To accept the contingent is to surrender one's will

Not to the contingent or to this or that necessity.

It is to surrender it to Providence : the Will of God into the World and Man : the natura naturans.

To accept God's Will is not to be resigned to it.

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To be resigned is to accept something willy-nilly.

The resigned stance is not a virtue but a form of hubris.

Hinduism and Buddhism are, among others, two of the most deeply ancient forms of the Primordial Mysterium Magnum.

They constitute two mystery religions.

Or, essentially, two cognate and concordant metaphysical disciplines. Each is founded on and centred in Revealed Universal, and Timeless Wisdom and Teaching.

Hinduism is ahistorical and impersonal in its essential teaching.

The modality of the Hindu Revelation differs from that of the Buddha's Enlightenment

Enlightenment (seeing things as they are) and Revelation are one.

Ultimately there is an analogical, transcendent unity of traditions.

Revelation and Revelation alone makes human knowledge and thinking (as contradistinguished from mental agitation) possible and actual.

It opens the space for education and learning.

The possible modalities of Revelation cannot be counted.

Nor can they be anticipated by man.

Man *qua* man is inconceivable *sans* Revelation.

So is his survival as man.

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The Buddhist Revelation is anthropomorphic and historical

The historicity of the Buddha is analogous to the truth:

The Buddha is not a man

Only anthropomorphic.

And so the Buddha says that he has destroyed all the causes by which he might become a god or a man.

And being uncontaminated by the world, the Buddha says: "Therefore I am Buddha".

The Nativity and the Awakening of the Buddha are coeval with Time.

The Buddha's Redescent into the domain of death marks a "new" Beginning (=Restoration of "the ancient Way, the Old Road that was taken by the formerly All-Awakened, and that is the path I follow").

The Redescent of the Buddha signifies the sanctification of history : the higher unity of the sacred and the profane.

In the figure of the Restorer, in the Great Event of Dharmachakra Pravartan, ahistoricity and historicity converge

This is analogously repeated in the unity of Prajna and Upaya.

The convergence of ahistoricity and historicity, of the theomorphic and the anthropomorphic, of the metamorphic and morphic in the figure of the Buddha points to the Beyond the Beyond.

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And serves as a reminder of the Buddha radiating the Twilight of Non-manifest.

History must be

It must be as the domain of the Contingent

Eternity and Momentaneity (absolute transitoriness) are one.

Vedic Hinduism shows one "face" of Eternity : Immortality and timelessness.

Buddhism shows the other "face" : momentaneity.

Eternity has a thousand "faces".

There can be no Vipaka, maturation, in Eternity.

Nor in the moment.

The superimposition of continuity upon moments as they pass is spurious

The praxiological necessity for doing so arises from one's limited, egocentric sensitivity and denseness of experience.

Bodhi and Nirvana are one.

It is possible and useful to distinguish between the Transabsolute (the positivity of the Non-manifest) and the Absolute (absolutization within time-and-space).

Here belongs the distinction between Pure Absolute and Relative Absolute.

The relation between the Absolute and the Relative, between Atma and Maya generates three possible modalities of existence : (a) movement toward the Absolute *via* conformity to the Principial (Sattva, askesis, urdhvagamita, verticality, *vita contemplativa)* ; (b) the affirmative expansion

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of possibilities, the horizontal or passional-active existence (Rajas, *vita activa*); and (c) non-conformity to the Absolute (the principial) leading to the negation and subversion of the Principle; the absolutization or relativities (and hence a fragmented, self-inconsistent life; existence at the aesthetic level (Tamsic).

Time is the First-born of the Non-manifest.

Time has a double-face: the creative-maturational (Vipaka) : birth-life-span; and the decomposing-destroying (Durvipaka) : the life-death face.

All manifestation is under the sovereignty of Time & Death.

Vipaka as such, in itself, is non-axiological, signless. It is the basic modality of Time in relation to space and materiality.

Man's personal life, human history and ultimately even cosmic history are, each at different levels, under the sign of contingency.

Contingency : the non-necessarily possible; that which could always be otherwise.

Thinking is a mode of participating in the Absolute.

It always transcends itself.

Art (=making as distinguished from doing) is de-reified objectification of thinking.

Art seeks to minimise optimally the opacity of phenomenal reality

And to achieve the highest possible level and measure of transparency of its objectifications

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And thus in hope and faith the artist seeks to make transparent the things themselves.

Making them symbols to the glory of God
And supports of contemplation
Channels of Grace.

Art purifies our sensing feeling experiencing knowing-understanding enjoying the world of things.

The emancipatory power of art is immense.
Art as a practice is a mode of human askesis
And there is kinship between art and yoga.
Art is an alchemy.

Art is to making what ritual is to doing.

The artistic objectification can be as "abstractly", as subtly, as intangibly material as needed

Or as tangibly material as the artist may think to be adequate to the purpose.

The artistic objectification can never afford to be gross.

No art is atelic.

Nor is it ever "autotelic" (whatever, if any, be the meaning of that term).

The autotelic "theory" of art is a form of idolatry (of art).

Indeed, autotelism in art-theory is a form of idolization of homo faber; and a pseudo-cult of the "art object".

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Just as the, so called *religio intransitiva* is one of the worst forms of blasphemy.

The telos of art is transcendental.

All art is symbolic –sacred.

Artistic thinking-making is a way of moving toward knowing through the unveiling of the Reality of things

This unveiling is possible for man-as-artist ultimately by Grace Divine

And by Grace Divine alone.

Herein is the secret of human skill.

To believe otherwise is to confuse artistic creation with manufacturing or machinofacturing of gadgets for human entertainment.

It is to reduce the artist to a puny peddler of entertainment *via* exploitation of human passions.

It is a far-reaching fatal mistake to see a Buddha image icon painting statue as a representation, as a picture of the Buddha.

A representation of the Buddha is an impossibility.

Ever-present and ever-eloquent, the Buddha remains ever Invisible, ever Silent.

To see to pray to worship a Buddha relic image painting icon statue is to see to worship pray to the Buddha "in" a relic "in" an image, "in" a painting "in" an icon "in" a statue.

This "in" is transspatial, transtemporal, non-relational.

It is analogous to the primordial "From".

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The archetypal form of the "in" is the coincidence of the Dharma Kāya and the Sambhaga Kāya "in" the Nirmān Kāya of the Buddha : the Coinciding of Discontinuity and Continuity.

The actuality of this transcendental "in" is the possibility of man as an imagining-intellectual-spiritual creature.

The inexhaustible power and the impenetrable mystery of this (transcendental) "in" is a great source and sustenance of man's askesis : of the energy man needs for his destined counterstream journey.

The aniconic in the iconic, the Dharma Kāya in the Nirmān Kāya signifies a mod(e)ification of the Plenum (all-possibility).

Beauty is to the mind what sanctity is to the soul
It is a cognitive virtue
It is the radiance, the effulgence, of the Infinite in the finite.

Thinking is man's way toward participation in the Absolute, the Divine.
Thinking is not thought.
Thought is a trace, an imprint, of thinking
Not always.
There could be—there are—pseudo-thoughts (=reifications of thinking; shadows, traces, imprints of sentimental "thinking").

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Sentimental "thinking"—the general name for passions, feeling, emotion or prejudice dominated egocentric (=eccentric) mental agitations.

It covers non-thinking, pseudo-thinking, or anti-thinking.

Sentimental thinking can also signify inability or avoidance of thinking; impatience with or, worse, refusal to think, or arrested, fixated "thinking".

Sentimental "thinking" is ruled by 'rajasic-tamas'.

Thought is a reification, at a highly abstract level, of thinking.

Thought could lead back to a renewal of the corresponding (original) thinking.

Not necessarily, nor always.

Creative understanding of a thought (thought-system) requires the renewal of the corresponding (original) thinking (thinking-way).

Scholarship and thinking (renewal of thinking as well) do not necessarily go together.

The renewal of thinking may or may not have any direct resemblance to the original thinking that is being sought to be renewed.

Thinking is self-reflexive.

It is symbolic-analogical

It is revelatory.

Thinking is logico-dialectical.

Thinking is of the Origin

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And of the End (eschaton).

The Origin and the End coincide.

Thinking is a form of prayer.

It is consummated in yoga

All thinking requires mediation.

Indeed, at the Vaikhari and Madhyama levels of language all intellectual activity requires mediation

All that is spatio-temporal is *eo ipso* mediated.

No cosmos, no world, is im-mediate.

No medium, however sophisticated, however highly potentiated, however deeply cybernated, can ever be wholly transparent

Or residueless.

An ineluctable residue of opacity remains.

It cannot ever be erased

Only neglected

Till it reappears perilously.

A medium is a creature of man.

Man creates media : instruments, other sorts of means, teachniques, styles.

These have to be material at one level or another.

They are non-conscious.

Cybernetic intelligence, mechanical minds, other cybernetic systems are neither intelligent nor self conscious.

Even as man's creations instruments, media, are not wholly determined by man.

Man designs them and fixes their use and purpose at various levels and in different modalities.

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Never arbitrarily nor wholly.

It cannot be otherwise.

Instruments can never be created *ex nihilo.*

Their nature purpose function use (or abuse) are determined by their human or divine maker

No less by the inherent imperative of the materials of which they are made

As also by the implicit or explicit demands and compulsions of the given world in which the instruments and their users intervene.

No means can ever be wholly adequate to the end it seeks to achieve.

Nor infallible.

There ever remains a final residual gap between the means and the end.

The relationship between means and end is not one of cause and effect; not one of part and whole; not one of word and meaning; not one of argument and function; not one of system, structure and function.

It is neither logical, nor structural nor metaphysical.

It is sui generis.

Inexplicable.

An instrument (medium, means) cannot be its own end (nor its own instrument).

No end can be an end-in-itself or for-itself.

Autotelism makes no sense.

And so is the case, in the last analysis, with automatism, autoinstrumentation, autogenesis (of man, of means and ends)

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Except when this is an oblique suggestion toward the need to transcend the means-end schema.

The need for transcendence arises from man's awareness of his ultimate telos : "pursuit" of the Absolute (Moksha, Nirvana).

All forms of Instrumentalism, Operationalism and Pragmatism are logically untenable;

Oblique forms of hubris.

A medium is a medium is a medium is a medium.

Man's relation to thinking, knowing, knowledge is filial.

It is erotic-agapic.

Not man but the Transcendent, the Void "thinks" through him.

Be God-fearing.

And God will teach you.

It is the Divine Eros that presides over all human desire-and-love.

Love humanises man's desires.

Human love is possible

For God loves man

Or else human love would be impossible

Reduced to ego-obsession.

Empirical experience— a permissible pleonasm— (=sensa-experience as mediated by the mind's synthesising faculty or con-science) is inadequate to man's always already given intuition of reality.

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"Natural" experience has a hold upon man.

It has but no authority.

Natural experience is not necessarily false, nor deceptive, nor misleading

It is certainly possible that it may be false

Or deceptive

Or misleading

Uncertainty is implicit in any lack of authority.

(Empirical) experience as such is superficial

It is corrupt (divided and fragmented)

Impure.

This cannot be otherwise.

A yearning for wholeness (holiness beyond time and space) is built into all human experience— trivial or sublime

For man is a creature.

This (holy) yearning, never eliminable from any human experiencing feeling thinking willing-acting, is the truth of human living

And the secret of man's power.

This truth and power are unrealisable

That is, in the spatio-temporal mode.

Man must transcend them and realise their meaning and end.

There is the ever-repeated divine call for man to move beyond time and space

A call to (spiritual) askesis.

Only metaphysical experience (and insight) is true

It alone is authoritative.

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The sources of authoritative experience are (a) Revelation which is also the source of thinking and knowledge; and (b) Yogic perception and experience; and, above all, (c) total surrender of the mind and the heart to God (the Buddha, the Void), to Allah.

To know and understand (a doctrine, action, event, episode experience, feeling) is to believe in the truth, aptness, propriety, necessity of the known, the comprehended.

Let one devote oneself to Truth
Goodness and Beauty will follow

Goodness is to the character what knowledge is to the Intellect

Beauty is to the mind what sanctity is to the soul.

Knowing and knowledge
are
superfluous
to
The concept
of
omniscience.

The concept
is
incomprehensible
save
as
a
culminating

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suggestion
of
the dialectics
of
Truth
and
Method.

Omniscience
is
of
what is
of
That which Remains.
There is
neither science
nor
omniscience.

This being so
human knowledge
depends derives descends
from
Revelation.

Not to see,
this Truth
is to fall
in the trap

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of
the indefensible
methodology
of
Indefinite Corrigibitity
of
Scientific Knowledge
(= the only authentic knowledge).

I experience myself primarily as a creature.
Not essentially
Not ultimately
My experience of my creaturehood is oblique.
It is the positive form of a negative awareness: "I did not create myself"
My creaturehood is the creaturehood of a being who is gifted with indefinite self-reflexive and self-reflective consciousness and intelligence
The limits of this self-reflexivity and selfreflectivity remain unknown and unknowable to me.
Finitude and infinitude converge in me.
As sight and vision
As experience and imagination.
I find and see the world as given to me : a world always already there.
as far back as I may go.
Man's experience and imagination cannot proceed from his inherited world to worldlessness
No matter how

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Worldlessness can be semantically generated

No reference, no description—not even an imagined one-can be provided for it.

There can be no image nor sign of worldlessness.

This is thus and so

And not otherwise.

"Self-creation", "autogenesis of man" are ill-formed phrases which have no meaning, no sense, no reference.

I cannot imagine myself as self-created. No meaning can be given to "autogenesis of man" either historically or futurologically.

Man is not an originating creator.

He can be deus occasionatis.

Never a creator ex nihilo.

A sublime pregnant tautology

Ever to be kept in mind.

The Nihil, the Void, the One, the Eternal are one

All man's creations are atomistic, compositional : eventually an aggregate, not a whole.

Never a whole *ab initio*

Man is not and could never be a Demiurge.

The very idea of creation ex nihilo—demiurgic or otherwise—is beyond the comprehension of man

Except in the case of the Enlightened ones.

Where the question of comprehension/non-comprehension does not arise

There is the askable, the non-askable *and* the not-to-be-asked question.

This distinction triple is a matter of life-and-death.

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To make this triple distinction is a matter of life-and-dealt

Never and by no means a theorem in the logic of questions.

So would be the idea of "the" evolution of world-and-man used as a temporalised substitute for creation ex nihilo.

If they do not suggest the Transcendent Absolute

If they do not have divine archetypes

If they are not created by Divine Grace with man humbly working as the medium and channel of this Grace

Then human creations are insignificant.

They lack, then, (true) meaning and (real) worth

The suchness of man, of his "creations", is his relation to the Absolute.

Suchness, Nirvana, Moksha, is signless.

Only suchness is sought.

The pursuit of the relative, of the non-absolute, of the insignificant, of the ego-centrically important, of the ec-centric as such, is deeply perverse.

Worse: if one indulges in such pursuits

on "principle".

Resenting the Absolute

And

Rebelling against It

A forlorn situation

A deadly Form of hubris.

I

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Born with a twilight awareness
of
the Absolute
and
of
Its Infinitude
Born with a twilight awareness
of
the Dark light
of
the Non-manifest
This coborn awareness
Instantaneous
Simultaneous
Temporal atemporal
Dialectically implicit
in
my self-reflexsive consciousness
and
self-reflective intelligence
my double concurrent awareness
can be kept active
and its impact
sustained
By Divine Grace
and
by
It alone
or else

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it may ever remain
a fleeting, inactive awareness
Beset
by
Doubt
Troubled
by
a Divided will
shadows
of
agnosticism
dogmatism
indeed
Duplicity

●

Man is not an orphan
Nor can he ever experience himself as one
He is not alone and afraid
In a world he never made.

What can make him alone and afraid is the ambition, the hubris implicit in the plaint that he himself does not create the world. It is always already there.

To want to "make" "oneself" and order one's own world

is
to reject oneself.
As also the world one inherits.

Man's life-and-thinking is cosmological-autological

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Or else it is ego-centric eccentric fragmentary false suicidal cosmocidal.

To deny one's creaturehood is to distance oneself from God : to orphan oneself

To deny creaturehood is to deny Death

Man then is alone and afraid.

An hubristic arrogation by man of being himself the Creator either in history or in future founders on the twin rocks : the unchangeability of the past and the invincible uncertainty of the future.

In virtue of the unending self-reflexivity of man's consciousness and the infinite self-reflectivity of his intelligence, his vision is to be cosmological

No less.

Never otherwise

This opens the gateway to the paths of man's grandeur and emancipation.

Accepting his creaturehood

man is

Never alone

Always hopeful.

The "subsconcious" remembrance of the innate preconscious

The providential security of the mother's womb

at

no time of his life

do they desert man.

Never.

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Too far may man distance himself from God
God is never far from him
His very life is a gift from Above.

It is the nature of human consciousness to die in the very moment of its birth
to survive in the next.
It is a series of reifications
to be continuously dereified
Man is a son of the moment
And saints live in the momentaneity of Time.

A birth is the beginning of a new individual specific life
the destiny of which lies hidden in future.
Man is the inheritor of all
into which he is born
He is the custodian of this inheritance.
Aware of his cosmic existence
man cannot but realise his cosmic responsibility
He is too weak and poor to assume a cosmic burden.

To ignore or neglect it
is inexcusable.
Precisely, then, to ignore or neglect
our cosmic responsibility
is
to choose to live

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unnaturally
esentially and irrevocably.

To choose
is
to negate
the Given
to reject
all askesis
And to deny oneself as mumukshu, wayfarer.

Man must share the cosmic burden at his specific level and in the mode that is proper to him in terms of his talents and circumstances.

Discernment, competence and character are needed for sharing the cosmic burden.

This cannot be any other way.

Human responsibility arises from the nature and destiny of man

And from the specificities of the given situation.

Man is an accomplice in what leaves him indifferent.

His hope lies in Grace and Prayer

And in prayer and Grace

Alone.

By virtue of the infinite self-reflexivity of our consciousness, the I is arelational non-relative.

The I, the wholly purely transcendentally non-object, is, qua I, never an object.

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And as such the I is ever unpronounceable.

Paradoxical and of the essence of the I is the fact that all reference to the I objectifies the I.

Grammatically, every referential use of the I corrupts and falsifies the genre, number, and person as also the meaning and the silent reference of the I.

The I is the primordial atemporal non-spatial pronoun : unnamed, unnameable, essentially unuttered.

The pronoun is not a general *alias* or a substitute for a noun

It is the noun that is a specification of the pronoun.

The Sanskrit word for it, *Sarvanāma,* (universal name) shows this.

The pronoun may be seen as a general variable and the noun as its given specific value.

I am the primordial pronoun of the nameless.

Even this formulation
implies an objectification
of
the I
of
"that" which is *the* non-object.

In the distinction between Godhead and God, Godhead is the Pronoun of the Unamed and the Unameable, the Unutterable.

God is the Name

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A kinship here with the Tetragrammaton, the Judaic Divine Name, Ye Hay Wav Hay (YHWH) with no vowels at all, is literally unpronounceable. It is to be breathed in and listened to.

Except in the context of (a) the jivanmukta or (b) of the Buddha, the I is inescapably objectified in the course of living.

Each self-reference undoes the I

The highest levels of the life of the mind and the spirit are no exceptions

Save the Nirvāna

(Which is not a state of life).

The highest and the nearly impossible task of human askesis is the purification (deobjectification, dereification) of consciousness.

Human consciousness never ceases to be reflexive self-consciousness.

Linguistically, "me" and "my" represent the first objectification of the I.

They are utterable forms of the I.

The traditional *sutras:* I am the Brahaman (the Absolute); Sivo'ham, Thou art That, I am That Am:

Each one in a different way symbolises the Void.

They have neither meaning nor reference

They are *pure* symbols.

(A symbol suggests, ultimately, the Non-manifest).

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My body, my energies, my mind, my intelligence, my thoughts, my talents, my achievements.

Nothing belongs to the I.

They are related to me: the first objectification of the I.

The language of ownership, of possession, of rights etc., is totally inapplicable to the I.

The language of possession — and possessiveness — applies only to the me.

The I is not relational in meaning.

All attributes, qualities, energies, actions, decisions, thoughts belong only to the me.

Me is the inescapable allienated form of I.

I cannot use, dispose of, do what I like with my body, my mind, my talents, etc.

They are not related to the I.

They are, each and all, gifts from Above.

They are not "mine".

I can only be their socially, (ultimately, divinely), appointed trustee. I must do my best to know, to learn their right and best uses and use them according to this knowledge.

To do otherwise is to betray myself, to prostitute my body, energies, my mind, my intelligence, my thoughts, my talents, my "achievements".

In essence and in its higher reaches human askesis is the unrelenting endeavour to deobjectify, dereify the I

Less abstractly: to escape, to defy; the mighty indomitable force of habit

Dead bodies surround me

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I cannot say I am (that I am)

I *have* to say: I am this or that, I do or do not do this or that.

The I is not me

The me is not I

Nor the other

In prayer alone can I be I.

Man is Bodhisattva : askesis-loving

This is the universal truth of man.

In the preeminent sense of the term, the Bodhisattvas are asexual

It is in their power to take a feminine form

As indeed to assume any other form.

A priori Virility (Masculinity) refers to the Principle; Feminity to Manifestation.

From the aspect of complementarity *in divinis,* Masculinity expresses transcendence

And Feminity Immanence.

The Feminine is nearer Love

The Masculine nearer Knowledge.

Human askesis is founded upon man's awareness of his finitude simultaneously with his longing for the Infinite.

Human longing arises from the endless self-reflexivity of man's consciousness and reflective reflexivity of his intelligence.

This gives man's intelligence a kind of transparence.

The duality/duplicity of the finite-Infinite in man's nature and destiny is expressed in other modes too.

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Man experiences himself as fragmented
And as fractured, wounded, he longs for wholeness, for heal-th
Man senses his own impurity, profanity, disease, sickness
The sickness unto death
And scents an aura of holiness about him
Now near now distant
The whole is holy (sacred).
The partial, the fragmentary is unwholesome (profane), sick.

Human askesis is a positive, dialectical form of the Primordial "From".
It is an approach to the Mysterium Magnum.
Not to penetrate through It
Nor to "see through" It
Man approaches toward Mystery
to seek participation in it
to gain deeper and ever deeper con-fidence.

The cosmos is a hierophany : an ordered and preeminent modality of the Plenum- the Great Chain of Being.

The macrocosm and the microcosm are analogically One.

As Above so Below.

Realities are multilayered, multidimensional and part of the systems of individuals, relationships or processes.

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All realities bear the signature
of
the Whole
of
the Divine
All realities are potentially revelational
An exclusively phenomenological approach to reality is opaque
And inadequate.
All ordered wholes — the natural, the human, the social, the psychic-personal
All realms : the public and the private; The human and the transhuman; the animal and the vegetable; The material and the sensate
Are hierarchical
Or else chaotic
Incomprehensible.
The people are subject to the King, but not so the Brahmanas whose King is Soma.
The Regnum is not its own principle
It is controlled by the Eternal Law, the Truth (Dharma, Satyam the Sacerdotium)
The King is feminine to the Priest
Male to his Realm
In any hierarchical order the individual is related
In one way to what is above him
And in another way to his own domain
And in yet another to what is below him.
To reject these principles

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is to lose
all social political economic order
"Theories" that ignore or deny these principles
Are make-believe
Or
Ideologies of oppression

Manifestation divides into four universes : the non-conscious, the conscious, the self-conscious and the trans-conscious.

At the highest level the non-conscious and the transconscious coincide.

They each represent modalities of the cosmic Reality

The relationship among the four modalities of the cosmic Reality is hierarchical

No antithesis or dichotomy is involved here.

Each of the four universes move toward the lost unity of the Quaternity.

This movement is an aspect of human *askesis*

Man is born into this multiple world : the natural, the animal, the human-social (and the technological which is the system of contriving means to means: a second and ever higher order of means)

Man is born to the angelic-spiritual-yogic innate aspiration

He belongs in each simultaneously
Save to the angelic-spiritual-yogic

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Wherein he belongs by virtue of his telelogical potentiality.

A name is a knot:

And so is a form, shape

Man's steadfast (counterstream) movement toward the realization of his teleological potential (transcendence of name and form) gives meaning and coherence to the interests and purposes of the other three worlds in which he belongs.

Or else his life remains fractured

Bereft of purpose and meaning.

Man's relationship to the triple world he inherits is causal-technological

Born to askesis man has to transcend the technological and the triple world he is born into.

The technological is ultimately the darker side of the dawn

The darker side of the dawn is a cosmic given

There is no residueless Creation.

Given a non-hierarchical, horizontal, immanentist "human" "social" world, untranscended technology cannot but lead man

To

a demiurgic anthropology

And to

satanic "sciences" of the other

To

"Hell is other people."

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Bereft of traditional wisdom and the traditional ways, man has no means whatsoever of coping with the darker side of the cosmos.

Nor with his own existence

The self has to come to terms with the other in an essential principial mode.

An impossibility

Unless and until man takes refuge in traditional revelational wisdom

Under the auspices of a traditional way of life.

Rejected and/or unavailable traditional ways and the non-transcended other constitute the root of evil and sin.

The ego and the alter are transcended together

Or not at all.

Time and Eternity are experienced in their togetherness, in their integrality

So are finitude and infinitude

time cannot be valorised.

To valorise time is to spatialise temporality

Spatialised time is a fundamental form of idolatry

The idol is a misunderstanding of the symbol.

Eternity is not an antithesis of Time.

Nor is it permanence

Nor even timelessness

It is the knowledge and experience of pure momentaneity of all that is that it is

And of all that is not that it is not.

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Language is creative

It is holy.

Only consequentially, functionally, is it a means of communication.

Experience life thought : none can ever be wholly transparent.

Language is born from Silence and returns to its Source.

Language is the mother of reality

And of truth and falsehood

It is language that creates the possibility and the space of actualization.

Figures of speech are figures of thought

Language is fossil poetry.

All opposites, all dualities, have an ambivalent inner nature

They all have opposite—even contradictory—values

Ultimately neither side of a duality has higher or better value in relation to the other

Creation is at once a procession of the light of Manifestion and a Recession of the Divine Darkness of the Uncreate

Human language has a double face : a Janus bifrons

It is essentially polysemous

Words, ideas, concepts (and phenomenal reality) are all multivocal.

Some directly, others obliquely so.

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The level, potentiation and sophestication of obliquity could exceed the limits of human intelligence.

I have to transcend my intellectuality

And it is by vitue of my linguistic existence and competence that I have to move toward this nearly ultimate transcendence

Herein lies a secret source of the huge, unique power of language.

A power that stops short only of omniscience and omnipotence and complete transparence

May be this does not hold of the theory and practice of the mantric "language"

(Does the mantra wholly transcend the means-end dichotomy ?

Can it work transparently ?

We encounter here once more the Mystery of Real Presence).

Only suchness is sought

Nirvana is signless.

Dualities (opposites, antitheses, contradictories) are reconciled ultimately in the knowledge of their transcendental identity

And surpassed in an internal act of identification.

Thinking knowledge living: all seek self-transmutation—each at its proper level.

Authentic experience thinking knowing knowledge: none seeks its explication.

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Each seeks its self-transmutation by Divine Grace.

Explications are incurably beset by conditionalities and contextualities.

None is presuppositionless, none definitive.

The logic of presuppositions is regressive

Ever shadowed by a vicious circularity.

Explication is not a logical concept.

It is a psychological one

Save when penetrated by Divine Logos.

Only then can a competent explication be a powerful instrument of askesis leading to transmutation of experience knowing.

Human life and the universe have a mythical reality and a mythological meaning

Not historical and historiological reality and meaning

All historiography is founded on an implicit or explicit historiology (or "philosophy of History")

It is ethnocentric and sentimental

Founded in frozen past and wishful make-believe future

Necessarily.

Historiology cannot but be pseudo-atemporal

Except when mythologically grounded

And thus self-abolished.

A myth is a symbolic narrative, a verbal iconography.

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it is a mode, a *form* of temporality.

The eternity of the myth implies neither a freezing of time nor absolutizing it

Nor, again, a divinization of history or biography

Euhemerism is a puerile game.

Myth is the Source, the Origin, of human and cosmic "history".

Myth is not typical or ideal-typical

It is neither rationalistic nor sublimating, heroizing.

Myth is archetypal

Essentially timeless.

Mythology (Purana) is the ground of meaningfulness of human life and history

Myth provides some archetypes of cosmodicy-theodicy.

All reality reflects the One, the Whole, the Cosmos

at

all levels

And in ever ad-equate modalities:

The macrocosm and the microcosm are not two different Realities

Each is a different modality of the One

The One is beyond thought and expression.

The One divides into Two.

And the Two into Many

The One : Sunya, Void

It is not identical with the Non-manifest

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What is expressed, manifested, is the self-diversification of the One

Man's task is to penetrate through the diversity of the Unity

One way to cope with the bewildering diversity of one's given world is to see it as the One projecting Itself upon Time and Space.

There is suffering and injustice in the human-social world.

It is in consequence of the Diremption and self-diversification of the One.

By virtue of the transcendent trans-noetic Sovereignty of the One, theodicy (=cosmodicy = Ṛta) rules the three worlds : the non-conscious, the conscious and the self-conscious (the natural-vegetable; the animal; the human-social).

The notion of social self-consciousness implicated in the above formulation is problematic.

It may suggest a mystical participation of society in the transtemporal, trans-spatial "Wholes".

The orderliness- of an order, the ruliness of a rule, comes from their participation in the cosmic hierophany.

The unruly is sustained by dissension, chaos

It is this truth that is vulgarised, profaned, mocked and perverted in the Durkheimian theory of Society and the social order.

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This theory (and the pre-judices and superstititions on which it is founded) is paradigmatic of all "social-scientific" theories of Order and Authority.

God (and cosmodicy) is not mocked

No concept, no theory of anthropodicy is ever possible .

Man is a creature.

Man is not and can never be the creator of Law for himself

Nor can man be the Law-giver for a world which is already always pre-given for him.

Belief in man's virtually unlimited power and authority to change and transform—even transmute—his inherited world in accordance with his egocentric or socio-centric wishes or will and prescription is a huge misunderstanding

Born of incredible blindness to facts and reason.

Any change has chain-consequences: some intended, others unintended

Some are anticipated but not intended

others non-anticipatable.

Being a creature, man has no power over the past

Except that of distorting and falsifying it

Wittingly

Unwittingly

or perversely

He has only an extremely limited power over the future

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And that too punctuated, even punctured by ifs and buts.

Clearly man's power and authority for large and deep changes are virtually negligible.

He cannot really manage the chain-consequences of his own human, social and physico-chemical engineering.

A *deus occasionatis* can never be omniscient and omnipotent

Never the sovereign master.

No occasion is isolated and insulated.

Belief in the futurological possibility of man "achieving" omniscience and omnipotence is tragically vain

Suicidal

Cosmocidal.

The notions of omniscience and omnipotence are mutually inconsistent.

They make no sense

Together or each by itself

Each is a theological notion

Accepted in its human incomprehensibility.

omniscience and omnipotence are pseudo-concepts.

Such futurological beliefs arise from a failure to make and grasp the fundamental distinction between originality and novelty on the one hand

And between power and violence on the other.

There are analogical-archetypal duplications of the cosmic hierophany.

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Some of the modalities of one such duplication are (a) Mantric-deiformic (b) Avataric-incarnational (c) Iconic-symbolic, and (d) Prophetic-mediumistic.

The Mantric-deiformic iconic-symbolic duplications include the yantric duplication

The iconic-symbolic duplications of the cosmic hierophany are based on the metaphysics of the ultimate identity of man and cosmos.

This identity presupposes man's inherited self-understanding as a microcosm and his experience and understanding of his lived-in universe as a macrocosm

The praxiology of this knowledge takes the form of elaborate and precise rituals (Yajna)

The performance of these rituals is a form of askesis enabling the performer to internalize his identity.

The cosmos is born of chaos
Maybe cosmos and chaos are coborn
Or co-created
Maybe not.
The two, in the last analysis, are not commensurable.
Time and measure go with a cosmos
Not with chaos.
No cosmos can represent the abolition of chaos.
Indeed the cosmos is ever threatened by chaos

Ultimately this ever-present threat is an expression of the radical incommensurability of the Manifest and the Non-manifest.

Knowledge of the ultimate, behind-the-scene identity of the manifest and the Non-manifest, of cosmos and chaos,

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of the Absolute and the Relative; indeed, of all radical dualities and oppositions is cosummated in the internalization of the alchemical *coincendentia oppositorum*

This is the meaning and end of the alchemist's work
Also of human aksesis
Yajna—all rituals—is the paradigm of human life

This paradigm of human action and the teleology of absolute emancipation from time and space inform human life giving form and meaning to man's various purposes and pursuits.

In the absence of emancipatory knowledge and ritual-action or in the neglect of their active intellectual pursuit, man is self-alienated, self-seeking cosmos-hostile.

Man then betrays his own self-reflexive consciousness and self-reflective metaphysical intellect.

This knowledge of metaphysical doctrine and of transmutational ritual is a gift from Above,.

Ultimately it is a gift from the Non-manifest
Wherefrom proceed cosmos and man.

The endless self-reflexivity of human consciousness represents the non-realised coincendentia oppositorum.

It is this unrealised unity, this festering existential wound, in which the poison of self-alienation is secreted.

At the same time, this very wound generates the energy for human askesis
Which brings man ever nearer to the realization of his oneness with the cosmic hierophany

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And thus gives man the hope of receiving the marvellous gift of totally emancipating knowledge of the Transabsolute : Brahmajnana, Atmajnana.

The self-alienating, unredeemed consciousness-mind of man cannot heal itself all by itself.

Exceptions are possible.

Even so

Grace, seen or unseen, explicit or infused, is always there.

The yantric-symbolic and the deiform-symbolic replications of the cosmic hierophany are internally related to the mantric.

The two form an hierarchical unity.

The mantric-symbolic is higher to the yantric-symbolic.

The deiform-symbolic comes last in the hierarchy.

The mediatory-redeeming mission is centered in Ahaituki Kripa/Mahakaruna (Divine spontaneous autotelic infinite Mercy).

The ultimate Source
of
Ahaituki Kripa
of
Mahakaruna
Infinite
Autotelic
Spontaneous
Divine Mercy

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is
the Non-Manifest.

The Buddha's is the Ministry of Mahakaruna
It is, as such, an askesis of the Enlightened One
An askesis of the Divine
After the Great Refusal to teach men and gods
The Buddha
responds
to the ardent devout insistent ever-increasing
entreaties
Of men and gods.

The Buddha
In His Infinite Mercy
Condescends
to
Teach
men and gods
The moment marks
the Redescent of the Buddha
into Time
into History
(History is temporal
Not all time is historical)

The Buddha teaches men and gods
by virtue of the authority
inhering in Him as a direct Seer of Truth
And in virtue of His Mahakaruna (Nirmana Kāya)

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The Buddha is a Reluctant Teacher.
The Essential Buddha (Dharma Kāya) is the Silent Sage (Mahamuni).
Never and nowhere
does He teach.

The Buddha
qua the Enlightened One
Is ever and everywhere Eloquent
The Silence
and
the Eloquence
Of Bodhi
are aspects of the coincidence (and identity)
Of Bodhi
and
Mahakaruna
Of Prajñā
and
Upāya.
From the inherence (in the temporal mode)
of Upāya
in Prajna
proceeds
The Buddha's
Teaching and Healing Ministry
Omniscient omnipresent omnipotent.

The Buddha is

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So man can live
And pursue
his transcendent destiny

I find myself, ever and always, into an already, always given world.

I exist between ineluctable dualities and multiplicities

I do not, and cannot, accept this existence as ultimate

There is my experience of my own endlessly self-reflexive self-reflective consciousness-mind

There is my innate, never long-absent yearning for wholeness

Flying in the face of the "reality" of my given fragmented miscellaneous formless/artificial existence

To accept this existence is to absolutize, sanctify the given.

The dualities, aggregations, conflicts, contradictions
which come and change and go
Unceasingly
Impermanently.

Indeed I cannot even give a consistent intellgible meaning, sense, reference to the idea of the Absolute, the transtemporal-trans-spatial, the Beyond the beyond.

Or to Bodhi, the Ultimate Enlightenment.

Nor to the Mystery
of
the Identity
of
Enlightenment

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and
Nirvana
of
the Identity
of
Saṁsār
and
Nirvana
already, always.

A hopeless victim of my own endlessly self-reflexive consciousness and (self-reflective) intelligence.

If there is Hope

Revelational Wisdom alone could be its Source and Ground

Unapproachable
Save by Divine Grace.
I am a creature
brought ever and anon
to the awareness of my limitations
And indeed to intimations
Of
the Limit.
Verily I am a creature
endowed
with
an innate desire-wish-yearning (Mumuksha)
to transcend
my limitations
and

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Even
the Limit.

This is a perilous path
like the narrow cleft
of
the two clashing rocks
Hubris
is
the other
the dark side
of
human askesis

The option
if an option there be
is
to reject
Revelation and Grace
And thereby
to refuse to acknowledge
our own yearning :
for
the Transhuman Whole
For
the Absolute
The Transabsolute
the Infinite.
This dire

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Refusal
means, if Truthful
our consent,
mindful
and
wholehearted,
to remain
Entrapped
in
the ceaseless flux
of
things.
deeply involved
in
dualities
multiplicities
relativities
now so sophisticated
now so crude
so ugly

To refuse
or
to doubt
the reality
of
Revelation and Grace
is
to accept

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wholeheartedly,
mindfully,
the iron-cage
of
space-time (or Space-Time).
And that means absolutising relativity.
An authentic grand rejection of the Absolute
of Divine Grace
is inconceivable,
impossible.
It involves the belief in
and the certain hope of
man acquiring all by himself
The power to explain and "conquer"
The primordial "From"
The Mysterium Magnum
The cosmos-creating Maya.

To assert
with
steadfast
belief
in
the Impossibility
of
any
Grand Rejection
of

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The Absolute
(even a la The Grand Inquisitor)
is
to open
the Way
to receive

Divine Grace
Mahākarunā
and thus
to hope and
move forward
in our striving
to jump out
of
the Iron Cage
of
dualities
pluralities
relations
relativities.

Threatened
by
risks dangers
illness death
spellbound
by
the charming

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the pretty
love
and
loveliness
deluded
by
achievements
success
famed
dejected
by
failure.

The Redeeming,
Emancipating
Response from
the Absolute
From the Creator
to the Creation
From the Buddha
From the Christ
From the Prophet
There is no direct Self-disclosure of
the Transabsolute
The Transcendent Essence
is ever and wholly
inexpressible.
There are
Iconic-symbolic

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Avataric
And

Prophetic modalities
of
the self-disclosure
of
the Divine Absolute
There are
The Vedic (symbolic)
The post-Vedic (Avataric)
The Buddhic (Iconic-symbolic)
The Christian (iconic-symbolic)
And
The Islamic (prophetic) modalities
of
the self-disclosure
of
the Absolute

The Vedic-Upanishdic Revelation (self-disclosure of the Absolute) is the Para Vidya
A gift from Above
There is available to man
originally as a gift from Above,

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Apara Vidya is knowledge
of
whatever
is other than
the Trans-Absolute.
It is acquired by observation, reason and reflection.
Its ground is man's ordinary experience
of
the world
of
himself

All such knowledge is confined and constricted by its own instruments.

Media being non-transparent are always corrupting in different ways and at different levels.

Para Vidya is an approach toward the Unknowable. Mind and heart are wholly and, at the highest levels, involved in man's movement toward the Para : the Beyond the beyond.

The way of the Veda, the Śruti
is
the way
of
Pure Knowing
The way of Prajna.

Yajna is not a way of action
It is the way toward the purification of action.

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Indeed, it presupposes the Knowledge of Truth and Reality.

The Vedic way is the way of virtually ultimate Knowledge.

TheVedic-Upanishdic Revelation is, in an important sense, non-mediatory.

There
is
the Master- pupil
and
Guide-seeker
relationship.

Everyone is to set out on one's spiritual-emancipatory journey alone guided by one's knowledge of the Ultimate learnt from the Master.

"To what extent do you have faith?" repeated Agatha.
"I have and I haven't" said Ulrich.
"Then you have'nt," Agatha completed

The Avataras are universal Redeemers of Man.
They may or may not teach.
Sri Krishna did.
They teach, if they do, by virtue of the authority inherent in them as divine descents.

Jesus Christ's Teaching-and-Healing Ministry is an integral manifestation (which implies a temporal Epiphany of the Eternal) of his filial relationship to God (the Christ is the

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Only Begotten Son of God : a direct Descent from the Transcendent Source.

The Christ is the Word of God, the Logos at the human plane in a personified mode.

The New Testament is His Testament to man

His Life and His Cross is the Archetype of Man's life and destiny.

The Immaculate Conception and the Virginity of Mother Mary are the symbols, the Real Presence, of the Absolute Transcendental Source of Creation : The Non-Manifest wherefrom All is.

This is the "meaning" and the truth of the Mystery of the Incarnational Epiphany.

In the Prophetic mode, the paradigmatic figures are : the Hebraic prophets : Moses, Abraham, Joseph.

And the Prophet of Islam, Hazrat Muhammad.

The Hebraic prophethood is based on the idea of God's Chosen People.

the Islamic prophethood is based on the ideas of (a) Absolute Oneness and Sovereignty of God; and (b) the uniqueness of Muhammad as the One and Only Messenger of God.

Messengership, Message and Mediumship integrally unite to form a unique Person, the Prophet Muhammad.

The Word of God descends upon Muhammad in a kind of ec-static yet fully conscious and mindful state.

These are transmitted by the Prophet; then collected to form the Qur'an.

The Qur'an is God's Speech.

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God's knowledge embaraces all and everything.

God knows every possible meaning that can be understood from the text of Qur'an.

Each one of these meanings is an intended meaning

Not every meaning is intended for everyone.

All words are polysemous.

They are meaningful at several semantic and gnostic levels and in various (apt) modalities.

This is so: simultaneously and holistically.

Here we have a cardinal constitutive principle of Hermeneutics.

The Absolute, the Essence, Suchness (*tathata*) is wholly Unknowable.

It is non-relatable.

Man is the creature gifted with an endlessly self-reflexive consciousness and intelligence.

By essence and nature man seeks the One, the Non-dual.

The One and the Only One God.

The Oneness, the Only-ness, the Supreme Transcending Loneliness : suggestions and resonances of a non-negative positive-looking aspect/form of the Non-manifest

The numeral One looks like it named, signified, a number

It does not

It is not part of numerality

No numeral precedes it

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None *need* follow it.

(Is zero a numeral ? Is there an absolute discontinuity between zero and any other numeral, ordinal or cardinal ?)

Even when a series of numbers follows the numeral One, it remains unique in its reference significance meaning and function.

"Unique" is a quality-word.

The suggestion, the dialectical meaning, here is toward that which is beyond the realms of Quantity and Quality.

Transcendence of the quantity-quality dichotomy may be a dialectically suggested meaning of the curious, self-contradictory locution "positive looking form/aspect of the Non-manifest" used here earlier.

Even as the geometrical point, defined negatively in terms of the dimensions of space, could, metaphysically, suggest a Void intimating perhaps the ultimate non-definability of such fundamental concepts.

This cannot be otherwise.

If there is no Absolute, no Sunya, no One Sovereign God;

If everything is permitted
If everything is Relative
Relative one to the other
Then I am the Absolute, the Sunya, the One and the Only All-sovereign God.

At the spatio-temporal level of my existence and living, life

I am not the Absolute, not the Sunya.

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At the existential worldly level
I am *not* the One and Only All-sovereign God.
I am *not* even myself.
I am born into an already, always given world.
I exist among ineluctable dualities and multiplicities:
some analysable, others not.
And I do not and cannot accept this existence as against my inborn longings and aspirations
To do so would immediately absolutize the Given : the dualities, the conflicts, the contradictions
This is self-inconsistent.
I cannot even give any consistent intelligible meaning, sense, reference to the idea of the Absolute, the Transtemporal-trans-spatial, the Beyond the beyond, the Transabsolute.
Nor to Bodhi, the Ultimate Enlightenment
I am in a double-bind.
Already, always
A hopeless victim of my own endlessly self-reflexive consciousness and self-reflective intelligence.

If there be Hope
Its Source can only be Revelational Wisdom.
And Divine Grace.

I am a creature
Reminded constantly of my limitations—and of the limit (finitude).

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Islam's twin ideas of the absolute unicity of God and of the uniqueness or finality of the Prophet are, each in its own significantly different way, modalities of the central traditional ideas: Yajna-cosmodicy (Ṛta), Avataric Destruction of Evil and Redemption of Man, of Bodhi and the Dharmachakra Pravartan by the Buddha.

They are manifestations of Infinite Divine Mercy without which man cannot relate himself to the Absolute, attain emancipatory Knowledge, escape from the iron cage of dualities and pay his creaturely tribute to the Creator.

The idea of Mayā-Avidyā-Ātmā is dialectically implied in the idea of Bodhi and Dharmachakrapravartan by the Buddha.

Obliquely, and in a different mode, the idea of the absolute unity of God and the uniqueness of his Messenger—the last in the series of the present cycle—is analogous to those of Divine Descent and Dharmachakrapravartan.

The clouds of the Non-manifest
are ever hovering over
the Redeemed
lighted world
By
The Radiance of Divine Self-disclosure

Islamic Prophethood iconically symbolises a mystical esoteric triunity of the Messenger the Message and the Medium (and mode) of the Divinely descended Message.

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The Message (Qur'an) is the Word of God.
It is revealed to man by God
Through Its Descent on Muhammad.
The Dark Light of the Non-manifest
Reflects itself in the triunity of the Messenger
Message Medium

Dissolving itself into unicity each one of the Triad repeating itself in three different modalities of the One God.

The analogical unicity of the Mediumship and the Messengership (of Muhammad) is shown in this that the Islamic Divine Message is in no way detachable from the Person of the God-appointed Messenger

The Medium is not the Message
Muhammad is not the Word of God
The Qu'ran is.

The Episode of the Cancelled Verses signifies the simultaneous divinity and humanity of the Messenger-Medium.

As also the Divine necessity of indirect, mediated trans-mission of god's Word.

Also it affirms, dialectically, the Divine Authority (sanctity) and Truth of the Qu'ran as the Word of God.

It is essential to Islamic faith (Iman) that the Messenger is never seen as God as the One and Only Sovereign God

The authority of the Hadiths is hierarchically lower than that of the Qu'ran.

Muhammad is not an Avatar (Divine Descent)
He is the locus of God's Word

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And the Messenger-Medium
Of the Word of God
The last and the unique
Not chronologically.
Qualitatively.

In an oblique-dialectical way, the Prophet bears testimony to the unknowability of God's Essence
Hence the aniconic, abstract nature of Islamic art
As in early Buddhist art

The Avataric Epiphany is the most direct figurization-formalisation of the primordial "From" at the microcosmic level.
It repeats the macrocosmic hierophany.
The idea of Divine Decent symbolises the paradoxical counterstream movement of the Divine (to the human).
It is a Ministry of Mahakaruna
A ministry of Ahaituki Kripa
The askesis of the Divine.
There is Apara Vidya
And Para Vidya
Apara is Knowledge of all that is other than the Absolute
It is acquired by observation, reason and reflection
Its ground is man's ordinary experience of the world and of himself

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All such knowledge is confined and constricted by its own instruments

Media being non-transparent are always corrupting

In different ways and levels.

Para Vidya is the approach toward the Unknowable. Mind and heart are wholly and at the highest levels are involved in man's movement toward the Para : the Beyond the beyond.

It is the pilgrimage of man from Madhyama to Paśyanti to Para

Its method is dialectical meditation: tapas love

Man's longing for the Beyond, for breaking loose from the bonds of duality, desire and relativity is the ground of his desire and endeavour for Knowledge

All Knowledge is integral-Emancipatory

or else it is corrupt, non-knowledge.

The quest for Emancipatory Knowledge is an impossible and ineluctable quest

Its possibility is the reality of Divine Grace.

The Vedas are the last form ofAvidya.

All teaching (and education) is authoritative.

This authority may inhere in the teacher by virtue of having seen the Truth directly

Or it may be based on his genealogical (and/or pupilary) affiliation to a line of authoritative teachers.

Gnosis and gnosis alone is the ultimate source of the authority of any teacher or healer

The teacher may receive it directly

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Or by virtue of his affiliation to a Master who received it directly or through a line of pupilary succession.

Be God-fearing and God will teach you.

To fear God is to remember ever and always that I am not God.

The decision for me to-day as always is between Metanoia or Paranoia, Prayer or Panic

Whereof one cannot speak thereof one cannot speak.

*

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Part Two

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The triad (Sattva, Rajas, Tamas) of the explicit archetypal properties of the Manifest is coeval with the breaking of Eternity into Time.

It is the appearance of the Manifest "From" the Non-manifest.

Is there the Non-manifest beyond the non-manifest
There is
Perhaps.
Perhaps not.

There is Beyond the beyond
Transcendence transcending Itself
Reality transcending Itself
Word Word Word
So what ?
What else ?

*

The realm of All-Possibility
The Plenum
The Plenum is not the (absolute) Non-manifest
The Plenum is not the absolute Manifest
It is not independent of Possibility.

*

The Manifest is always expressed as propertied

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The suchness of the Manifest is the coincidence of the Manifest and the Non-Manifest

Origin-ally and Eschatologically

The transcendental Identity

of

Saṁsāra and Nirvāna.

The triadic Gunas lie implicit and dormant, in equipoise and equivalence, in the womb of *natura naturans.*

Their appearance and functioning at the Manifest level, the *natura naturata*, is the loss of this equipoise.

They split in a non-hierarchical and differentiated functional-ontological order.

The Sattva tends toward the intensification, the heightening of cosmic and individual Nature.

The Rajas is the principle of dynamism

Of the formation and functioning of all principalities and powers.

The Tamas forms the substratum of the Manifest. It is the oblique shadow of the Long Darkness

Ever the Darker Side of the Dawn.

But for the weight of the Tamas, the dynamism of the Rajas would lead toward continual instability.

The Gunas are always there in their trimorphic non-differentialed wholeness

Inactive potent.

Manifestation and the disturbance of the equipoised Gunas go together

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The Gunas are an amoral category.

The preponderance, the predominance of one or the other (and the consequent disturbance of the Guna-balance) could be a factor in our moral or immoral conduct.

This does not hold for the *natura naturata* in general.

The preponderance of one or the other Guna is conducive to human happiness (Sattva); to unhappiness and despair (Rajas); to delusion (Tamas).

The apter context here is onto-metaphysical (or meta-ontic).

The category Guna (property; from *proprium*) is, in no important or enlightening sense, to be seen as psychological.

The Gunas are microcosmic-macrocosmic

The Guna theory, in principle, has nothing to do with man's bio-psychic health or illness.

It is a general theory of the created world.

The Gunas always co-exist and co-operate each with the other.

They are autogenerated, co-born

An aspect of the mystery and wonder of the primordial "From".

The natural co-worker of Sattva is Rajas
It alone
is the dynamic principle

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co-working with
Sattva and Tamas
The Sattva and the Tamas in themselves are non-energising.
It is the Rajas which inspires and activates them.
The Gunas are everywhere and always together: as a triadic whole.
The Sattva and the Rajas work together
The Tamas regulates the Rajas
Together they support the Sattva.

The Gunas are sui generis
An impossible devolution of Suchness.

In transcendental symbolism:
The Sattva is
Vishnu (the protector)
The Rajas is
Brahmā (the Creator)
The Tamas is
Śiva (the Extinguisher, the Guardian of the Non-manifest).
Each Guna is repeated in the other two
And reflexively, in itself:
We have (a) Satoguni Sattva (the Sattva informed, permeated and controlled by itself; (b) Rajoguni Sattva (the Sattva permeated and controlled by Rajas) (c) the Tamoguni Sattva (the Sattva permeated and controlled by Tamas.)
The same scheme holds for the other two Gunas.

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The message of this ramified classification of the Gunas is: transcend the Gunas with all their permutations and combinations.

The Gunas are *ex hypothesi* always already everywhere

In different measures

Measure and map are inherent in the Manifest.

Gunas are to be distinguished from svabhava (own-nature) and *motion* (life).

Svabhava is the non-me I

I, the indefinable, ever non-expressed

Ever negative,

Ever negating

Ever self-transcending

Gunas are interpersonal, intersubjective

Even if partially determining svabhava

And via svabhava my action.

My action is not always and necessarily intersubjective

It is transcended

Not in non-action but in contemplation

And contemplation is Transcended

in the "knowledge" of the Absolute.

The Alone

Calling the lonely.

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The triad of the Gunas has symbolic-analogic correspondence to the triadic structure of human Time:

The Sattva to the Present

The Rajas to the Future

The Tamas to the Past

Dialectically a doorway to the Gunateet (beyond The Guna-triad): anagogically, the Tamas.

The transcendence of the Guna-triad beyond their original abode in the *Natura Naturans*:

Nirvana

via Metanoia (=Paravritti).

*

The Sattva is of the nature of Light

It relates man and cosmos to the Absolute

It is the support of human askesis

The Rajas binds us to the world of relativities

Both bind us:

The Sattvic to the Absolute

The Rajasic to the world of relativities

Both bondages

as bondage

are

Tamasic.

The Tamas points to the Non-manifest

Such understanding a powerful step toward a triguṇateeta state (=a state transcending all quality-quantity).

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At the absolute level the Sattva is weightless
It is happiness (what is, is)
Rajas is the originary Disturbance of the
Natura Naturans
It is the principle of horizontal expansion
Just as the Sattava is the ground of human askesis:
the ascent of man to the Origin
The Rajas is the this-worldly effulgence of the Sattva

Sattava, Rajas and Tamas: they represent, the principles of light and stability and knowledge (Sattava); of movement and action, (Rajas) and of darkness, delusion and inertia (Tamas).

The teleology of the triad of Gunas:
Absolute transcendence of the Manifest (Trigunateet)
The triad of the Gunas is hieratic
Not hierarchical
This transcendence is penultimate
It is not necessarily the Transcendence of the Non-manifest.

Cosmo-metaphysically the Tamas is the density of the *Natura naturans.*

Even as the Sattva is the density of the Non-Manifest.
Sattva Rajas and Tamas:
all belong to
the realm of *Natura Naturata.*
Even so,
Tamas symbolises the perennial shadow
of the *Natura Naturans.*

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The Rajasic man
is not
An achiever
Bigtime or small time
He is not a salesman
Nor an entrepreneuer.

He is a producer
Not for markets
He is a holy worker
in a just system
human and cosmic sustenance.

The Rajasic man
is the Hero as Protector
At the highest level:
The King as the Defender of the Faith

In terms of metatheology
Tamas is a symbol of Śiva
Sattva of Vishnu, Rajas of Brahma
Rajas of Brahma
The Trigunateet (beyond the triad of the Gunas)
Symbolises
Paramśiva

Paramabrahma,
The Dharmakaya Buddha
Silent Inactive Invisible

*

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The parameters, the measure and modalities of (man's)
vita activa
are:
Anonymity of the actor
(How do I respond to the question :
Who are you ?
Do my actions
and
the products I make
define even me
to say nothing of *I*
which/who is precisely
Not-me.)
Infinity
of the chain
of the consequences
of my acting
uncertainty
of the fate
of
things made
(which *ipso facto*
can always be faked)
each and both show
the invincible, never-ending incommensurability
logical and actual
between the intention and the purpose
of my acting
and

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the chain-consequences
present and future
flowing from
following upon
any action.
The consequences
of an action
indeed the possibility
initiating and carrying out
any action action-plan
remains unpredictable
No matter how high
the percentage
of predictions
coming true.

All happening and, hence, accomplished action as (an event) is the consequences desired undesired good evil cannot be controlled save in a highly limited way.

Human action is dramaturgical *in principle*

Man *qua* man cannot act *sans* divinely given and geneaologically transmitted principles and archetypes

Human action is dharmic (sacred; in the last analysis, ordained).

To act is to obey.

One obeys only those who are one's superiors

Or

you and I

authentically directing in the name of the One.

Ego- centric actions are passive (and passionate).

*

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The agent and the ground of human action: the vijñanamaya kośa.

The active man always needs constant prayer, Divine Grace and Divine Forgiveness

The controlling principle of the vita activa is *vita contemplativa.*

*

The macrocosm and the microcosm are covered, sheathed

in a

fivefold way.

Together the multiple coverings describe the structural phenomenology of all Reality: cosmic and microcosmic

The Hindu tradition distinguishes them as the Food sheath (Annamaya kośa); the Vital sheath (Pranamaya kośa); the Psychic sheath (Manomaya kośa); the Knowledge sheath (Vijnanamaya kośa); and, finally, the Blissful sheath (Ānandamaya kośa).

The annamaya kośa is the body, the organised matter which is sustained by a regular ingestion and assimilation (maturation) of the matter of which the human body is made (= earth, water, fire, air and space.)

If "x" has the encapsulated sustaining energy for maintaining the homostatic system of "y", "x" is the food, of "y".

The death of the body of an animal refers, among other things, to the total and final loss of its power to autoingest. Sustenance, and more decisively, its loss of the

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capacity to assimilate that which is to be ingested by or injected into it.

The pure body is the dead body

The mystery of the pure body is embodied in, e.g., the Egyptian mummy and the pyramid.

The principle of embodied existence is an aspect of *Mysterium Magnum.*

The Prānamaya kośa is the living sheath common to both the quick and the dead:

by presence
in
the one
by absence
in
the other.

The manomaya kośa, roughly, the psychic or mental sheath, is that which is aware of the alternatives in a given situation

And which sees the need of deciding (de-ciding, de-cision=cutting off) in favour of one or the other;

or

against each course open to the agent.

The manomaya is the alternatives-seeing faculty of the human mind.

It is dominated by Rajoguna.

The manomaya is the covering creating a sense of me and mine

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as also
of the other
It falsifies the "I".

The Rajas is the presiding deity of the manomaya kośa.

The Vijñanamaya (the discriminating sheath) is that which is keenly aware of the utter distinction between the field (kshétra) and the knower of the field (kshetrajna).

The last encasement (sheath, covering) is the Ānandamaya kośa, the sheath of joy, of bliss.

This joy, the bliss is not the "joy" of utter release
Wisdom is beyond
adjectives, adverbs
Beyond description.
Wisdom, Sophia
and
Bliss (Ananda)
are
One.

The *kośas* are ordered hierarchically
Not in the vertical mode of higher and highest
The hierarch here is in the mode of encompassing.

The Annamaya is encased in the Prānamaya (vital), the Pranamaya is encased in the Manomaya (psychic,

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mental) and the Vijñanamaya encases the Manomaya (mental) which, in a, way encompasses all the four

The Anandamaya kośa is enclosed in itself. This reflexivity (or self-reflexivity) symbolises the discontinuity of the fifth kośa from the preceding four

The discontinuity
points to
Our highest task
that of
transcending
Forms, formalisations, formulations
Formalisation is finitisation

An encasement is an encasement
A complete overlapping is impossible.

The sheaths, encasements, vestures are, each and together, dialectical symbols of man's transcendent telos.

The Hindu doctrine of Panchkośa (the fivefold coverings) is the metaphysical structuralistics of the constitution of man.

It holds for both: the microcosm and the macrocosm.

Man is the measure of all
Of that which is
That it is

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Of that which is not
that it is not
The me is not I
I am not me
I remain
unknown and unfathomable
neither this self
nor that self

*

That art Thou.

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Manifestation being necessarily non-Absolute is at once measured (=principially: neither beginningless nor endless) and qualified (=not signless: its suchness is necessarily expressed and differentiated).

Manifestation is quali-fied

(And quantified)

It cannot be otherwise.

Quality represents the suchness of a phenomenon in an external modality.

Quali-fication is the archetypal expression of the differentiation of the Manifest (as contradistinguished from the Impartite Wholeness of the cosmos as the First-born of Chaos).

It (qualification) is the primordially first division of the infinite Wholeness, Fullness of the Non-manifest:

The archetypal determination of the cosmos providing the principle of all phenomenal differentiation.

The Divine Measuring out of the cosmos by the Supreme Demiurgos requires prior quali-fication of the cosmos.

The concept of "priority" is logical.

Neither temporal nor axiological (nor quantitative, numerative—neither cardinally nor ordinally).

This primordial Measuring out is in truth beyond the quality-quantity dualism.

It (measuring out) symbolises at once both: the separation of and the perilous bridge between Chaos and Cosmos; between the Father and the Son.

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The Non-manifest, the Immeasurable, is (absolutely) beyond; utterly transcendent to all qualities, all suchness.

It is absolutely non-quali-fied.

The ultimate telos, eschaton, of cosmos and man, of creation and creature (originary creativityand the created) is transcendent of all Quality(and hence of all Quantity, measure).

No measuring out is possible without quality, qualis, essence.

The Telos, Destiny of all creation is Dissolution, Pralaya—and ultimately Mahapralaya: "From" Non-manifest "to" manifest "to" Chaos "to" Non-manifest.

The "from" and the "to" are without reference or meaning: aspects of the Primordial Mysterium Magnum.

They symbolise meassages from the Beyond the beyond.

Calls from Afar.

Quality signifies Quali-fication.

It is an expression, a dialectical suggestion of the Mystery of the Birth, the Manifestation of the universes "from" the Non-manifest, of the lighted worlds "from" the utter, Long Divine Darkness.

The semantics of Suchness is paradoxical.

It is indeed ironical.

Absolute Suchness is the infinite negation, successively and simultaneously, of all positings of qualities, quantities, attributes, movements, processes, procedures.

It is a Pronoun without a noun to proxy for.

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Ultimately, the concept of quality, qualis, suchness, essence is synonymous with: non-'such and such': Devoid of self-nature, Nisvabhava, Tathatā.

This is so.

The itselfness of all existents remains, by definition, indefinable, without synonymy.

Man has to move toward being "Man" without Quality (Nisvabhava).

The principle of all askesis: from the cultivation and purification of qualities worthy of man to shedding them each and all, in exceeding detachment.

The Qualities, also the Gunas, are necessary constituents of all manifestation which, eo ipso, is a composite, partite whole and not an impartite indivisible one.

Archetypal qualities of all phenomena are three: Sattva, Rajas and Tamas.

Sattva is and is not a guna.

It is a dialectical idea

Seemingly simple, too difficult to explicate

Sattva is "that" by which all existents (persons, animals, things, places) are what they are:

It is their principle, their essence, their power, their sustenance: the sine qua non.

The existents (you and I and they and animals, vegetatives, things, places) are not concretisations, reifications

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Nor are they the visible tangible expression of their Sattva.

The Sattva is the quality of purity and goodness necessarily inherent in us, in all beings, in all creation (including Natura naturans).

It is precisely that which, when cultivated and allowed to predominate the other two gunas, would help us to resist the hydra-headed ever-present danger of self-reification.

As also the reification of the other.

Which happens oftener and is no less unworthy of us. It is man's Sattva that helps him realise his spirit; that is, to transcend our self and reach toward the Self, the Absolute.

By way of conquering or by-passing our lower-self which is ruled by egoism and hence is ec-centric.

Sattva is the principle of purity

And the energy for self-purity

And the energy for self-purification.

Purity is ultimately a positive modality of nothingness

It is the real presence of the Non-manifest in the manifest.

Sattva-purity is an indispensable objective requirement of our askesis.

(Hence I can never cease to pray for Grace.)

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The concept of Debt, of indebtedness, is an aspect—in a sense, the other side—of the boundless bounty of the Absolute to Relative, of Eternity to Time, of the Creator to creation.

Principially all debt originates from a gratuitous act of Divine Grace.

It applies preeminently to man

For he has been gifted with a reflexive consciousness and a self-reflective intelligence.

Debt redemption is not a modality of a reciprocal relationship.

Gratitude (=acknowledgement, awareness) is the paradigm of all forms of redemption of this Imperial debt (=gratuitous gift, abundant, abiding, ever-new).

Gratitude may include reciprocity just as it includes the vain wish to restore the status quo ante

Gratitude goes far beyond it.

And that is why there can be no charge of interest added to the making good of what has been received

To charge interest is to sin

As is clear from the Islamic prohibition against charging interest on any form of debt.

The ostensible lender lets another use what he takes to be his own, but which he cannot but have received from Above

Always from the flow of Divine Grace.

We are all debtors

And if I want back what I give you, it can only be because I need it

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And I cannot insist on receiving it back if the other too needs it.

I must seek a way of sharing the means of satisfying needs

Not atomistically in terms of apartness

But in terms of common welfare.

The concept of debtor and creditor is non-negative, non-reciprocal, asymmetrical.

Debt redemption is not a mode of reciprocity.

It is first and last a celebration of one's creaturehood

And a fundamental form of gratitude

Of saying blessed be the name of Creator.

Debt is a symbol of constant awareness of the total, absolute Aloneness of the ultimate Telos.

My creaturely indebtedness is not redeemed

It is annulled byDivine Grace.

Forms of traditional debt redemption are based on this principle.

My celebration of my creaturehood takes essentially no other form than homage to and worship of the Creator

And ultimately homage to the Absolute

To Eternity, to the Void.

A reaffirmation of my faith in Upaya, with full and constant awareness of the total, absolute Aloneness of the ultimate Telos.

Of which Debt is one of the symbols

It is in truth the transcendence of my temporality, my finitude, my fragmentariness, my multifariousness

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Of my intractable, inescapable relativity.

All debt is total.

Redeemable only in total surrender to the One Creator and Master.

In different modes and forms and at various levels it is the Genealogical Principle that governs almost all authentic spheres of cosmic and human life (knowing, acting, relating, feeling).

The falsely so-called principles of merit, achievement; or social contract, competition, etc., are spurious; at best, secondary

If at all relevant.

The idea of norms given socially or otherwise will not do.

Without the Genealogical Principle, it has no basis, no authority.

All becoming (thinking, acting, feeling) proceeds from being.

Imperatives for my thinking and living flow from what I am.

At a few removes, this truth is simply an aspect of cosmodicy, Ṛta.

Specific imperatives of responsibility, obligation, duty are in the nature of redeeming a debt: the debts I have inherited and the debts I incur in the course of life.

All debts originate from the event of my birth: the consequence, cosmologically, of the breaking of the Primordial (=pre-creation) Unity.

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Archetypally the debt is threefold: Pitra Rin, Deva Rin and Risi Rin.

I am what I am solely in virtue of my kinship with the Transcendental, the Divine, the Eternal.

To reject the universal dominion and supreme authority of the Genealogical Principle (which, in essence, has nothing to do with needs and norms and values) is to orphan myself wilfully: making my own life wayward, eccentric, other-directed, exploited.

The repudiation and/or loss of the Genealogical Principle is the beginning of my self-dehumanisation

This cannot but culminate in the decay and total loss of the very ground of my truth, my dignity.

My creaturehood entails my transhuman, divine kinship.

The fact of my creaturehood is ever pregnant with the truth of my transhuman transtemporal kinship and transcendental emancipatory possibility of the knowledge of the Absolute.

The Genealogical Principle is inherent in the idea of Tradition.

It is an integral aspect of the supreme—but non-sovereign—authority of Tradition rightly understood.

The Genealogical Principle has two fundamental forms: the Filial and the Pupilary.

Analogically related to each other, principially the two are the same.

Also at certain times in history the two have coincided.

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The Filial as also the Pupilary has the archetypal form: Creator—creation—creature (creature: non-conscious, conscious, self-conscious).

Here below the forms are:

Parent—Progeny—Parent . . . .

Lord—Liege

Master—Disciple(s)—Master . . . .

The possible circularity here is the reappearance of the Principle (Genealogical) itself.

The concept of coincidence is being used here asymmetrically:

An originally non-filial pupilary relationship (teacher—disciple) cannot subsequently be turned into a filial one at the literal (biological) level.

This or any other asymmetry between the two main forms of the Genealogical Principle is not really important.

The parent—progeny—parent . . . and the teacher—disciple—teacher . . . cycles are metaphysically one and the same:

The transcendent unity of the two fundamental forms of the Genealogical Principle (parent—progeny; master—disciple) is symbolised at the cosmogonic level by the pre-Creation Immortal One (Tad Ekam) which divides Itself, or is cut, into Two.

And thus does the Many (and Death) proceed.

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Will is solidified desire.

Reifying Congealing Solidifying

Each signifies broadly the same process and/or procedure

Each involves an abuse of language: by adopting an arrested or regressive procedure

Verily a sin against the Logos.

Reifying is the most general procedure also the more common and most difficult to resist or even sidestep

For the primary reference of words (iconic, indexical) is to things.

Symbols—verbal or other—do not communicate

They transport

Having the potency to relate one not directly but least obliquely to the Non-manifest.

The inexpressible, symbolic consciousness—which is also the contemplative—is perhaps the best weapon against the ever-present trickester: the reifying potency built into human language (at the Vaikhari and Madhyama levels).

Figures of speech *are* figures of thought.

Theory and practice are unified only at the symbolic level

In the sacrificial fire

There alone.

Desires are potencies (=possibilities) without dynamism

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Desire is first and last the force and substance of our clinging to the world of things.

Seeking and enjoying pleasure and avoiding pain
or else
suffering it willy-nilly.

The solidification of desire is at the same time the opening to the occasion or the longing for escape from the world of utility, for attaining pleasure and avoiding pain and, above all, for escaping disappointment and despair.

Will is affective-cognitive
Or cognitive and affective.

Will has a double kinship: with intellect (as father and guardian); with desire as mother who, like a siren, lures us to forbidden lands

And who as a virago hardens our desire to be wayward and disobedient
tending the will to assert its autonomy.

Human will in action signifies a weakening of the hierarchical relationship between thinking and feeling (and knowing and doing).

And intention in man.

Intellect and will are coincident in divinis

The constant risk of this coincidence is the possibility of a divorce between intellect and will

Often via a mistaken, oblique dialectic.

A Deadalian streak in man.

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A thin line divides craft and craftiness.

The one a mark and glory of man and things, the other his dehumanisation.

Ad perpetuam Dei memoriam

Ad perpetuam rei memoriam.

The human will when married to the intellect is directed to the Summum Bonum.

So he can act willingly

Not wilfully

Not *from* will

But with all the freedom of the will.

In the rather obsolete sense of de profundis (the hell), a profound secret ill-will lies at the root of any action not positively inspired by good will.

Oughtness of desire is the condition of good will.

There is no will which is neither good nor ill: blind will is a contradiction in terms.

Action proceeding from a freely and fully negated self-will is obedience as contradistinguished from rebellion against the Divine, the Transcendent.

I live in obedience to the will of these venerable (comrades), surrendering my private will; we are many men, but most assuredly one will.

Will obeys only itself.

Being derived from the coincidence of intellect and will, Anattā is a positive idea.

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Social order is founded on the idea of an emancipated will.

Emancipation of the will is ultimately by Emptiness, Sunyatā mediated by Mahākarunā.

It is by the contemplative life, the life of incessant recollectedness, that will is emancipated (from desire, thirst, kama, proprium, mata).

Given that will is ever obedient to intellect, freedom of will means striving with all one's might to accomplish what ought-to-be-done

And to struggle, braving perils and rejecting temptations plain and subtle, to refrain from what ought-not-to-be-done.

Divine Grace and intellectual integrity alone save man's freedom of will from being wayward.

Intellect is concerned with Truth

Will with good (and evil)

Man's freedom of will presupposes an axiomatically directed desire.

It is the axiologically and axiomatically directed desire that saves it from solidification.

This is only an aspect of the non-mediate, internal, multifaceted relation between thinking-knowing-understanding on the one hand, and willing-acting on the other.

The relationship between willing and acting is non-symmetrical and contingent.

To want is to express a privation: to will is to presuppose abundance

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Not self-assertion but at-one-ment with the Source is the telos of (human) will

The will and its rectitude are one.

This is the great support of human askesis.

Desires, in their dynamism seek power

Wherein they meet their death as desire.

The inescapability of the solidification of desires and hence of idiotic or satanic self-will (wilfulness) calls for the total renunciation of all desire.

Only then can man see the truth of the sutra: the world is independent of my will

And lead himself toward fear of God.

Herein is the foundation of authentic non-wilful askesis: the way to saintly-intellectual life

The life-tangential Way: living one's life as a bird flies through the air.

Man is in the world

Not of the world.

There is God's will

And His will alone.

"My" "will" refers to the bipolar potentiality of my obeying/disobeying His will.

As obedience to God, "my" "will" is ruled by thinking-knowing: human willing is the dynamism of obedience to God.

Or else, a snare and a delusion: the world is independent of my will

It will be what it will be.

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I am not the maker nor the controller of the world in which and to which I am born.

Born as one of the inheritors of its past and custodians of its present

Responsible to its future as it emerges from the simultaneous working of the residues and forces of time past and time present.

Disobedience is ruled by hubris
It is always already there
It represents a profound cognitive blindness
It is devilish waywardness.

Will is independent of dualities like reason and unreason, good and evil.

The idea of rational will is a false one.
So is all discourse of irrational or natural will.
Not strength but purity of mind and heart is the life-blood of human askesis.
Purity of heart is to will one thing
Purity is a negative idea.
To be in a pure state is to be free of all impurities.
No less; no more.
The pure and the holy coincide.

Desire mediates vita aesthetica and vita activa.
Desire (appetite) is ordinate
It is the son of Dharma begotten on Obedience.

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There inordinate desire (greed)

It is the son of Arrogance begotten on Well-Being.

The mothers of desire and greed are one or sisters

The fathers are unbrotherly.

The parentage of desire and greed is thus kindred on the motherly side and hostile on the side of the father.

In the hierarchical trinity of the human teleology Kāma comes lowest

Thus Kāma is regulated by Artha,

Artha by Dharma.

Dharma is discontinuous with the other members of the trinity.

Dharma is received by Revelation through channels of Grace: the line of seers, (risi), thinkers (muni).

Desire is one of the chief mediators between present and future

There is divine transcendent desire: the desire to create.

The becoming of Being; the transition from the One to the Many.

The Void: Fullness.

The Diversity of the Unity is mothered by Desire.

The highest level of human desire is the desire for absolute desirelessness: desire as the active dimension of Intellect.

The human analogue to the Primordial (Creational) Desire of the Divine is the transcendental desire to Emancipation, Nirvāna.

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The quarternity of human teleology is moved by desire even unto the last transcendental discontinuous End, Moksha, Nirvāna (Extinguishment of the flame of life).

Desire is an aspect of the Mysterium Magnum, of the At-one-ment in the flight of One to One, Alone to Alone.

Subtle residues of desire in the energy of askesis form some of the penultimate blocks on the Path.

They symbolise the absoluteness of the mystery of Grace.

The "highest" form of desire is askesis, Mumuksha, the "lowest" is greed

Clinging.

The discontinuity of the higher and the lower here is a symbol of the presence of Grace: already, always.

Never-failing.

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To feel is a modality of experiencing and simultaneously of knowing

The relationship of knowing and feeling is non-symmetrical: knowing may or may not imply feeling either at the logical or at the empirical level

Feeling is never wholly independent of knowing.

The gift of the feeling-faculty is a lower modality of the gift of intuition.

A cognition eo ipso is determined logically and praxiologically by the preceding cognition

This is the essential meaning of the concept of intuition.

It is the necessary (but not sufficient) condition of a cognitive occurrence.

There may operate other conditions for a specific cognition to occur.

We have no power of Introspection, but all knowledge of the internal world is derived by hypothetical reasoning from our knowledge of external facts

We have no power of Intuition, but every cognition is determined logically by previous cognitions

We have no power of thinking without signs

We have no conception of the absolutely incognizable

four incapacities form a consistent whole

The Metaphysics is consistent but not systematic.

The meaning and truth of the gift of intuition to man remain unaffected by the four incapacities

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Indeed it is these insights that lead to the idea and the gift of intuition to man

Just as the idea of intuition dialectically imples the non-assertibility of the gift of intuition

The infinitude of the chain of our cognitions dialectically implies the possibility of transcendending the chain.

Even as it implies the reality and the truth of Grace
But not its warranted or provable assertibility.

Reality and truth are not limited by empiricity provability assertibility (warranted or otherwise)

The infinitude of the chain of human cognitions is not contradicted by man's creaturely finitude

The infinitude suggests, obliquely, the timeless "origin" of all human experience and knowledge.

Feelings, in principle, and nature, are inward

The natural and principial inwardness of feelings is an aspect of their modal affinity to intuition.

By virtue of their inwardness feelings differ from emotions.

Emotions lack inwardness, and given a degree of force, violence, inner or manifest, becomes part of one's emotionality.

Emotions are ego-centric
They seek outlet
not uplift
Feelings are intense

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more or less.

They seek centrality

Depending upon the quality and level of their inwardness, feelings would move towards inner radiance.

Feelings are never immune to ego-centricity

Depending upon the initial quality and level of inwardness, feelings could be transformed to move to centricity

Providing immunity against waywardness

A centre is always transcendent

A radiant intensity makes feelings a powerful source of askesis-energy

The path to centricity does not necessarily be through radiance of intensity

Nor *via* altruism

Altruism could secretly leave a negative, retarding effect

aiding a counter-movement towards ego-centricity.

The principial presupposition of (true) altruism is: the benefactor is reasonably certain wherein the good of the other lies

or the situation of the troubled person is such that it is fairly obvious what the other person really needs.

Altruism is a virtue:

a means

of

transcending

ego-centricity

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selfishness
an
aid to progress
toward
Centricity
It is risky

In its dense disguise as selflessness, altruism clouds one's intelligence

It could then subtly and secretly and slowly promote egoism and pride

Indeed the notion (of altruism) could take the place of that of justice

Feeling cut off from intuition gets confused with emotion

The direct consequence of the confusion: altruism replaces justice.

The direct substitution of feeling: infra-rational knowledge

Even as intuition can be degraded into uncanny foresight.

Justice (Nyaya, Dharma) is the self-activity, the self-sustaining power of the Hieros (=the Sacred) as a polity (primordially or historically founded, inherited).

Justice simply means doing one's own work, and fulfilling one's own task

Justice is grounded in creatio ex nihilo

It is the prevalence of hieronomy.

Justice is a constitutive quality of a whole, a cosmos

Not of an aggregate

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Nor of an individual in his/her specificity.

Except as a microcosm participating analogically in the macrocosm

At an appropriate level

And in a prescribed mode.

Justice is a prescribed quality of interpersonal relationships

Only indirectly

Principially justice has to do with the relationship of the part to the whole.

My striving for a just relationship with others is an aspect of my relationship of loyalty to the whole, the cosmos.

An unjust social order is a sick order
Already broken down
Strictly a misnomer.

Members
of an
unjust exploitative
social order
Face
an extremely hard
task:
to strive
to become
just men
Even harder
is the struggle

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to sustain
themselves
as just and remain members
of an unjust exploitative
Social order
Virtually
an impossible
task.

It is too often that they have to rebel against the (unjust) order in behalf of justice.

This becomes their dharma (though forced on them by the dominating powers).

The status-and-role of a rebel
is
neither
happy
nor
an edifying one.
The status
of
a rebel
is scarcely
dignified.
His role is
to play
an unhappy
role.
A just social order is founded on the subordination
of

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the Regnum
to
the Sacerdotium
Of Upāya to Prajnā.

A just social order is constituted by the right and righteous relation of the parts to the whole of which they are dependent members.

The whole precedes its parts.

There can be no seamless, impartite whole in the manifested universe

(The question of equality and egalitarianism is ruled out altogether at this level: neither individually nor collectively could the part be equal to the whole:

The whole is to be contradistinguished from an aggregate.)

A just social order is necessarily non-exploitative

Not, however, synonymous with the latter.

Justice is universal essentially positive and far profounder than the idea of a non-exploitative socio-economic system.

An unjust social "order" cannot but be exploitative.

The just social order is founded on the love of God and works for the greater glory of God

An order founded on self-love and working for the glory of man and "his" world cannot but be exploitative:

Two loves: two cities
Love of God: the City of God
Love of man: the cities of man

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The city of man is a penal colony:
Sans hope, sans faith, sans charity.

Only a just social order can be centripetal organically united and unifying.

The relationship
between
the Hieros
and
the polity
(archein=to rule)
is one
of
synonymy.
Or else
polity stands denied
in favour of
mass-power
Sans (spiritual) Authority.

The relationship between the Hieros and the Polity remains inexplicable.

Analytical
Non-analysable .
once again
The mystery
of
Cosmodicy
(Shadows of
the Non-manifest)

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As the temporal power, the king is the custodian of justice representing spiritual authority (sacerdotium).

The King (Regnum)
Rules.
Guards
the
Natural
and
Human
Realms
By virtue
of active
obedience
and
steadfast
loyalty
to
the sacerdotium.
The strangest thing Thales had seen in his life:
"A tyrant who has grown old"
A Kingless realm is subhuman
Hermeneutically, Origin and Rule are one.
Justice is grounded in cosmic Reason
Justice is obedience to just laws.
Not
to
any "law"
However fully and strictly
that happens

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to be
constitutional

*

Just rule entails penalties
which ought to be
accepted
and suffered
freely willingly patiently
by
the transgressor
and borne
by
the transgressors
in
repentance.

The royal function
of
sustaining
a just social order
cannot but entail
a system
of
appropriate
Penalties.

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Whose nature, form and purpose
are derived
from
symbolic system
A penalty is the imposition
of
sanctified suffering.

The exercise of royal authority via punishment is to be contradistinguished from the power of violence

God's Mercy precedes His Wrath.

A just punishment is the occasion for repentance on the part of the punished

Sans the concept of sin
there can be
no crime
no punishment.

There is *no* compensatory justice

The concept- and-theory of "compensatory" "justice" is a powerful device to disguise the vanity of man.

Of
the compensator
as well as
of
the compensated

In the end, it functions as a disguised or open device to "legitimise" retrospectively the wrong-doing

Improperly

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without warrant.

Worse,
any theory
of
compensatory justice
is a hubristic
sentimentalisation
of
hope and charity.

Any concept
Any theory

of
compensatory justice
cannot but
negate justice.

The idea
of
adequate fair
compensation
entails
an impossible
huge presumption
That man
could reverse
The direction

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of time.

The idea of compensatory justice does not belong to the family of repentance and self-purification.

Could I give a meaning or a referent to the phrase turning back the direction, of the "arrow" of Time ?

I cannot.

Temporality rules my life-world

Indeed, all creation.

The Hindu theory of the four yuga-cycle supports the irreversibility theory of time :

within the life-span of the four cycles.

The beginning anew of another Quarternity
is not a Return
It is a Coming.
A function of the cyclic concept of Time.
The truth the justice
of
compensation
is
Eschatological.

Eschatology, the theory of The End of Time, differs importantly in Hindu-Buddhist, Judaic, Christian and Islamic traditions.

There is an essential, trans-mythological unity of eschatologies.

The nature and semantics of this transcendent unity of eschatons are non-formulable.

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It is not necessary to institute two distinguishable systems of law: civil and criminal.

The distinction, if instituted, has a limited scope, purpose and utility:

At the level of the legislative function of

Temporal Power:

Civil law is concerned with regulating the settlement of conflicting claims and rights and responsibilities of individual and groups arising from conflicting perceptions of rival or different parties with stakes in a commonly shared life-space.

Criminal law is concerned with possible and actual transgression of the implicit or explicit codes of thought and action of the social order itself.

Cosmodicy is the font of terrestrial justice.

An anthropodicy that supplants cosmodicy "establishes" the source of injustice.

On the plane of events, the notion of conformity to the Will of God is identical with the notion of Reality.

Penitence and justice go together
Crime and punishment
Sin and repentance
Repentance and atonement
The one with the other
And all together
Go together.

Without repentance and atonement
There can be no justice for man

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no sustenance for a just social order.

Punishment is a method of getting justice into the soul of the sinner, of the criminal

By bodily suffering (with or without mental suffering).

Divine Forgiveness and man's repentance and atonement go together.

A just order
is
ever-sustained
by
Divine Forgiveness
Or else
it cannot even be founded.
There is
Divine Forgiveness
Or there would be
no human askesis.
No seeking of justice
No resistance to injustice

Even as Death is born in the manyness that rules the manifested worlds

Injustice is born in the duality of the Ego and the Alter.

Duality—dualism—duplicity: never too far apart.

An unjust
act or decision thought
is a transgression

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in a
negative
or
positive
modality.
Such transgressions
could be
far-distant
in
time and place

Though unnoticed directly and timely, such transgressions could often, though not always, be seen (inferred) in the form of disruptions, corruptions

which appears—even persists—in an otherwise just social order.

The king is the custodian of justice

No king is omniscient and omnipotenet.

In the context of prevailing injustice or in the established cases of miscarriage of justice

there could be inexplicable corrections and compensations.

To see here the working of Providence—that is, divine intervention to save a specific human-terrestrial situation is a form of lese majesty bordering on blasphemy.

The only proper idea here is that of Infinitude of Divine Mercy, Mahākarunā, Ahaituki Kripā, Rahmat.

His Mercy precedes His Wrath.

Question: "If there is no God, is all not permitted?"

Response: "No. If there is no God, you are God."

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Customary law or codified state law is the externalisation of the awareness of the revealed cosmodicy (susbsequently received via the Genealogical Principle).

As instruments of the administration of justice all law and custom draw their majesty and authority and power from cosmodicy: the supreme source of energy sustaining them at all appropriate levels and in the required modalities.

Dharma is the King of kings.

A "principially" contractual social order is logically untenable and sociologically self-negating.

It excludes the idea of Justice.

A just social order is founded on the theory and practice of conformity to reality as seen sub specie aeternitatis and obedience to God's Will and a constant remembrance of one's transtemporal Telos, one's creatureliness and the obligations thereof.

To think of total elimination of injustice and oppression and tyranny—that is, of an everlasting and perfectly just order—is vain.

All evil is an aspect of the grand misery
Of the joyful wisdom
Of the archetypal mystery of the primordial "From"

It is my unmitigated and clear duty to resist and fight constantly against all injustice however near or distant its relation to me personally.

To be indifferent to evil is to abet it, if not always to aid it.

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And in truth I am never really too far from anything Good or evil.

A reasonably just and self-vigilant social order—and it alone—could provide me the freedom and the proper milieu for persuing my Telos

Steadfastly.
Only that way can I be protected
from
omnivorous forces of
injustice-and-violence
invading and surrounding me
from within and without.

These dark forces
never can they be
wholly defeated
or banished from the human order
once and for all.
There is always and everywhere
The Darker side of the Dawn
Ever shadowing our life.

The just social order
is not aggregational.
It is a holistic concept.
And cosmic reality.

The principle of hierarchy
And the institution of aristocracy

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go together.
The aristocrat
is the bearer
of the consciousness
of the whole.
A servant of the Hieros
Is he.

Could anyone
ever don this heavenly mantle?
That, madam,
is the risk
that the priests and the artists of the world
have to bear.

Corruptio optimi pessima.

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What is done is done
It can never be undone.
The consequences of an action
are only partially calculable
Both ex ante and ex post facto.

The consequences of an action are themselves, in most cases, actions

The irreversibility of human action is true of its actual consequences too

The consequences of any human action are virtually infinite

And irredeemable by the actor
Indeed by man.
Repentance is possible

By itself it does not redeem either the postulated original act or the chain of consequences "arising" from it

Neither the so-called causal nor the means-end theory is at all applicable to any adequate concept of the reality of actions(s).

Repentance purifies consciousness, leading to right mind

This journey to right mind, metanoia,
is not a matter of human effort and striving
It is a matter of Divine Forgiveness
Which requires constant prayer
but is not at all continuous with it
Divine Forgiveness is a Mystery.

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What has been thought has been thought: it cannot be unthought.

The irreversibility of human thinking is inexorable
The traces of an act of thinking cannot be ever erased
Except in Grace Abounding

The consciousness of a vicious act of thinking is presupposed in the thinker's prayer for redemption

The Grace of God is, however, absolute
There can always be Not-Heard "prayers".

One of the principles involved here is the irreversibility of human-historical time.

Repentance
is a ritual
connected in an inexorable way
with the idea and reality
of
Divine Lila (Play).

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Right memory is one of the fundamental requirements of traditional askesis

Forgetfulness is a huge impediment

It is lack of mindfulness.

The paradoxical, perhaps self-contradictory, involuntary faculty to forget is yet a cardinal requirement for the way-farer

Dialectically, constant remembrance of the Name, of God, implies forgetting all else

And again, inexplicably, this has to be active forgetting

Mnemonically active forgetting represents the Non-manifest

Spiritually inspired forgetting burns, so to say, mnemonic residues.

In some Hebraic traditions, the most terrible punishment to man is to be forgotten by God on the Day of Judgement

Unfathomable depth.

In asking God's 'forgiveness', a non-forgetting of one's waywardness or sins is implied

Forgiveness is God's.

Man can only pray for forgiveness

To ask for forgiveness is to ask for forgetting.

The wayfarer's striving to forget what ought not to be remembered, which ought to be consigned to utter oblivion is riddled with paradoxes.

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It is in this connection that we find the Buddhist parallel of St. Paul's "the letter killeth," viz. in Samyutta-Nikaya I. II, where "Men aware only of what can be told (akkheyya, the akkhanam, narrative or parable taken historically and literally) live under the yoke of death."

This will apply, of course, as much to the understanding of the carved or painted parable as to the spoken symbol.

Quantity and Quality
do not form an antithetical pair
No either/or here.
Quantity arises from the Rupture
of the Primordial Whole
the bisection of the suchness of the One.
The One divides into Two:
The Two multiplies into the Many.

*

Quantity is an attribute
of that which manifolds itself
that which changes
and decays.

Manifestation:
The Measuring-out
(Of/From) the Primordial Chaos
Quantity and Quality
are perspectival modalities.

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Of the non-qualified
the non-picturable
the non-legible
the non-imagable
the non-communicable

*

They are not aspects of the Non-manifest.
The Non-manifest
has
no Aspects
no Forms
no Modes.

*

Indeed, no suchness.
No difference, no distinction, is merely qualitative
Or wholly qualitative.

Quantity does not change into quality
Nor is quantity quanti-fied.
That both arise from the same source,
the Immeasurable, does not affect
the truth of their mutual non-translatability.
Quantity is not the sine qua non of Quality
Even as Quality not the sine qua non of quantity.
Pure Quantity is not inconceivable, not unimaginable.

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The measuring-out of cosmos
From
the Chaos
the Birth
of
the Measurable
from
The Immeasurable.
That is the origin
of
the manifest worlds

The procedure
of
Measuring out
is
not
the one and only
modality of creation.
It is
only one
possible modality.

The ex nihilo
origin of all possible worlds
entails
a Remainder
That ever remains
Endless inexhaustible
Invincible implacable

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(sheshnāga).
Possible worlds are
Non- numerable
Beyond man's reason calculation
Beyond the farthest reach
of
our imagination - even wonder.

For us
who are creatures
now and ever
there is only
a vast variety
of
creatures.
For us
No supreme Totality
Nor any finite system or aggregate
of
totalities
This Incapacity holds
for
all possible origins and ends
for
all reabsorptions.
It is only same
to
remember and respect this :
our

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original
Incapacity.

*

The distinction, in Hindu eschotology,
between
Pralaya and Mahāpralaya
is an aspect of
esoteric (general) theories of cosmogny.
From here arise
many subtle distinctions
deeply bearing
on
Traditional axiologies.

The general theory of the Eschaton in Indian traditional thought—especially in Hinduism and Buddhism—is one among theories
that cannot be theoretised.
They remain accessible
to
yogic pratyaksh
And
maybe
to
some others
to whom
a direct

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sudden vision has
been granted.

The relation between Origin and End is an aspect of the Mysterium Magnum.

The Trikāya doctrine could perhaps be seen as an aspect of a general theory of the eschaton.

This does not hold
for
the Dhammkāya
of
the Buddha.

Quality and Quantity (quali-fication and quanti-fication) begin with Creation ex nihilo

And end with

Pralaya and Mahāpralaya (Reabsorption into the "Nihil").

Pralaya is the cosmic homology of the absolute, transcendental Time: of Mahākāla (=Kāla in the highest heaven before the descent of Time into this world, ihaloka).

*

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Eternity is a modality of Time

The Non-manifest
and
Absolute negation of Time
are one.

As the agent and medium of maturation (pāka, vipāka) Time is the ground of all cosmoses.
As the agent of change (=decay)
Time is the Cause and the Reason
Of the Return of the cosmos to chaos
(The Mysterium Magnum: cosmic atelism).

*

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The wayfarer's hurdle
is not the complex relativities
of Space-Time
The wayfarer's task
is tremendous:
to steer clear of
varied complex
implicit disguised obscure abstract
Spatialisations of Time.

*

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To be able to look
discontinuity in the face
To see the other side of contingency
is to transcend Time: the ultimate unknowing.
He who does not answer the questions
Has passed the test.

*

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To see the synonymy
Of Tradition and Freedom
Reject the belief
That
Truth is the daughter of time.

*

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Seldom can man escape
the decision:
Between
Perfection of work
and
Perfection of life.

*

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The seeker's way
is
to seek first
The Kingdom of God.
The necessity of decision
Arises from
Impatience.

*

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Guarded by its own essential incommunicability
Transcendent Truth
remains
Inviolate
Inviolable
Unapproachable
Unavailable
to
all forms of vulgarisation
no matter how sophisticated.

*

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Kenosis presupposes
the possibility of "making"
a perfect hollow.
A profound aspect of the Mystery of the Primordial "From"
To understand which without distortion
is possible
through steadfast and constant prayer
In no other way.
Kenosis is
Not Descent
Not Devolution
It symbolises
The infinitude
of
Divine Love (and Mercy).

*

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Attachment Possessiveness Passion:
negative or positive
Find their natural abode
In
a predominantly quantitative universe:
The world of Time:
The habitat of the Achiever
A fallen subspecies of Homo Faber.

*

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The universe of the Moment
The universe of Quality
is
the natural habitat
of
the Renouncer
of
the contemplative.

*

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What maya is to the cosmos
Man is to the microcosm

To formalise
is
to finitize
A room
is
the bother
of
leaving it.

The bondage
of forms
is
to
betray
the infinite self-reflexivity
of our consciousness
the infinite self reflectivity
of
our intelligence.

*

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The Boundless
is
Amorphous
Transmutational askesis
is fraught
with
the risk
of
Hubris
in
its thousand faces.

*

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Our noetic askesis
flows from
our
Noetic reflectivity.

*

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I am not my body
I am not bodiless, not non-embodied
My body is mine (a tautology)
But the body is not even Me
For I am not ME:
the dated categorised person
Whom I see through the eyes
of others = non-me
I am ever-elusive.

*

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The parameters, the measures and the modalities
of our vita activa
are:
The anonymity of the actor.
The infinity
of
the chain-consequences
of
any act.

*

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If I am aware
Only of what can be told
I live under the yoke of death.

Two things irreducible to any rationalism:
Time and beauty.

Reason has no way
with
Unreason and perversity
Human will
cannot unwill Evil.

*

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Truth cannot be known by proof
Known truth can be proved
(Some truths could always remain
impervious to proof)

Proofs weary the truth.

*

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No destruction
No origination.
No one
in bondage.

None striving
for liberation
None liberated.
This
is
the Transcendental Truth.

*

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By virtue
of
our essential intellectuality
We must be loyal
to
the Incommunicability
Of
Apophatic Truth
and
collaborate
whole-heartedly
with its
Inviolability.

*

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Art aims at dereification
seeking the highest degree of transparency.
The residual opacity in all art
is
the effect
of
its human origin.
Mechanically composed art
is human
at
a slight remove
Or worse
dehuman — even inhuman.
Art is not imitation
It is unveiling.

Realistic art
can scarcely avoid
Falsification.

Utilitarian art
can rarely escape
servility.

Only sacred art (=art)
is
Emancipatory,
Edifying.

*

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It is the unknown
and
the Unknownable
that
should be
Remembered.

*

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The Buddha image
is not
a picture
of
the Buddha.
Could
the One
Beyond all forms
visible, invisible
Ever be
Imaged, picturised?
Never.
The Buddha image
is not
a picture
of
the Buddha
in
a
picture.
It is
the Buddha
in
a picture
An
Iconic Symbol.

*

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The photograph is the shadowy double—however sharp and bright — of a spatiotemporal phenomenon.
It is a form of idolatry
In the last analysis
A variety of idiolatry.

*

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And now the question remains whether
we would give up our language game
which rests on
'imponderable evidence'
and
frequently leads to uncertainty.
If
it were possible to exchange it
for a more exact one
which
by and large
would have similar consequences.
For instance:
we could work with
a "mechanical lie detector"
and redefine a lie
as
that which causes
a deflection
on
the lie detector.
So the question is:
would we change our way of life
if
this or that
were provided for us ?
And
how can I answer that ?

*

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In different models and forms and at various levels it is the Genealogical Principle that governs almost all authentic spheres of cosmic and human life (knowing, acting, relating, feeling).

The falsely so-called principles of merit, achievement; or social contract, competition, etc., are spurious; at best, secondary if at all relevant.

The idea of norms given socially or otherwise will not do.

Without the Genealogical Principle, the Norm has no basis, no authority.

All becoming (thinking, acting, feeling) proceeds from being.

Imperatives for my thinking and living flow from what I am.

At a few removes, this truth is simply an aspect of Cosmodicy, Ṛta.

Specific imperatives of responsibilities, obligation, duty are in the nature of redeeming a debt: the debts I have inherited and the debts I incur in the course of life, originating from the event of my birth, the consequence cosmologically, of the Primordiality of the Non-manifest, the void.

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Archetypally the debt is threefold : Pitra Ṛn, Deva Ṛn and Ṛsi Ṛn.

I am what I am solely in virtue of my kinship with the transcendental, the Divine, the eternal.

To reject the universal dominion and sovereign authority of the Genealogical Principle (which has in principle nothing to do with needs and norms and values) is to orphan myself willfully: making my own life wayward, eccentric, other-directed, exploited.

The repudiation and/or loss of the Genealogical Principle is the beginning of my self-dehumanisation.

This cannot but culminate in the decay and total loss of the very ground of my truth, my dignity.

My creaturehood entails my transhuman, divine kinship.

The fact of my creaturehood is ever pregnant with the truth of my transhuman transtemporal kinship and transcendental emancipatory possibility of the knowledge of the Absolute.

The Genealogical Principle is inherent in the idea of Tradition.

It is an integral aspect of the Supreme Authority of Tradition rightly understood.

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The Genealogical Principle has two fundamental forms : the Filial and the Pupilary.

Analogically-related to each other, principially the two are the same.

At certain times in history the two have coincided.

The Filial as also the Pupilary has the archetypal form :

Creator-creation-creature (creature : non-conscious, conscious, self-conscious).

Here below the forms are :

Parent-Progeny-Parent.....

Lord-Liege

Master-Disciple(s)-Master....

The possible circularity here is the reappearance of the Principle (Genealogical) itself.

The concept of coincidence is being used here asymmetrically:

An originally non-filial pupilary relationship (teacher-disciple) cannot subsequently be turned into a filial one at the literal (biological) level.

This or any other asymmetry between the two main forms of the Genealogical Principle is not really important.

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The parent-progeny-parent and the teacher-disciple-teacher cycles are metaphysically one and the same :

The transcendent unity of the two fundamental forms of the Genealogical Principle (Parent-progeny; Master-disciple) is symbolised at the cosmogonic level by the pre-Creation Immortal One (Tad Ekam) which divides Itself, or is cut, into Two

And from which the Many (Death) proceed.

*

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I am not my body
I am not bodiless, not non-embodied
My body is mine (a tautology)
But the body is not even Me
I for I am not ME:
the dated categorised person
whom I see through the eyes
of others = non—me
I am ever-elusive.

*

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My awareness
of
the Absolute
inborn
twilight

My awareness
of
the Dark light
of
the Non-manifest
Immanent
Transcendent
Twinkling
penetrating
The twin awareness
dialectically implicit
in
the self reflectivity
of
the Intellect.

Divine Grace
It alone
can keep
the double awareness
active,
and
to sustain
its impact.

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Sans Mahakaruna
it may remain
fleeting fitful
Inactive
beset
by doubt
troubled
by
double-will
duplicity.

*

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Epilogue

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I

Till
the great leap
in
the dark
is taken
faith
in
the Buddha's
Enlightenment
must be
our lamp
since
all that stems
from
light
is light
And
even our darkness
did we but know
it
is none other

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than
the dazzelment
inflicted
by
a Radiance
too intense
for
samsa-ric eyes
to bear.

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Man—all mankind, that is to say—is so *naturally* depraved that he suffers less from universal degradation than from the establishment of a reasonable hierarchy.

The world is about to end. Its sole reason for continuance is that it exists. And how feeble is this reason, compared with those which announce the contrary, particularly the following: What, under Heaven, has this world henceforth to do? Even supposing that it continued materially to exist, would this existence be worthy of the name or the Historical Dictionary? I do not say that the world will be reduced to the clownish shifts and disorders of a South American republic, or even that we shall perhaps return to a state of nature and roam the grassy ruins of our civilization, gun in hand, seeking our food. No; for these adventures would require a certain remnant of vital energy, echo of earlier ages. As a new example, as fresh victims of the inexorable moral laws, we shall perish by that which we have believed to be our means of existence. So far will machinery have Americanized us, so far will Progress have attrophied in us all that is spiritual, that no dream of the Utopians, however bloody, sacrilegious or unnatural, will be comparable to the result. I appeal to every thinking man to show me what remains of Life. As for religion, I believe it useless to speak of it or to search for its relics, since to give oneself the trouble of denying God is the sole disgrace in

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these matters. Ownership virtually disappeared with the suppression of the rights of the eldest son; but the time will come when humanity, like an avenging ogre, will tear their last morsel from those who believe themselves to be the legitimate heirs of revolution. And even that will not be the worst.

Human imagination can conceive, without undue difficulty, of republics or other communal states worthy of a certain glory, if they are directed by holy men, by certain aristocrats. It is not, however, specifically in political institutions that the universal ruin, or the universal progress—for the name matters little—will be manifested. That will appear in the degradation of the human heart. Need I describe how the last vestiges of statesmanship will struggle painfully in the clutches of universal bestiality, how the governors will be forced—in maintaining themselves and erecting a phantom of order—to resort to measures which would make our men of today shudder, hardened as they are? Then the son will run away from the family not at eighteen but at twelve, emancipated by his gluttonous precocity; he will fly not to seek heroic adventures, not to deliver a beautiful prisoner from a tower, not to immortalize a garret with sublime thoughts, but to found a business, to enrich himself and to compete with his infamous papa, to be founder and shareholder of a journal which will spread enlightenment and cause *Le Siècle* of that time to be considered as an instrument of superstition. Then the erring, the déclassées, those women who have had several lovers

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and who are sometimes called Angels, by virtue of and in gratitude for the empty-headed frivolity which illumines, with its fortuitous light, their existences logical as evil—then these women, I say, will be nothing but a pitiless wisdom, a wisdom which condemns everything except money, everything, even the *crimes of the senses*. Then, any shadow of virtue, everything indeed which is not worship of Plutus, will be brought into utter ridicule. Justice, if, at that fortunate epoch, Justice can still exist, will deprive of their civil rights those citizens who are unable to make a fortune. Thy spouse, O bourgeois! Thy chaste better half, whose legitimacy seems to thee poetic—making legality to be henceforth a baseness beneath reproach—vigilant and loving guardian of thy strong-box, will be no more than the absolute type of the kept woman. Thy daughter, with an infantile wantonness, will dream in her cradle that she sells herself for a million—and thou, thyself, O bourgeois—less of a poet even than thou art today—thou wilt find no fault in that, thou wilt regret nothing. For there are some qualities in a man which grow strong and prosper only as others diminish and grow less; thanks to the progress of that age, of thy bowels of compassion nothing will remain but the guts!—That age is perhaps very near; who knows if it is not already come and if the coarseness of our perceptions is not the sole obstacle which prevents us from appreciating the nature of the atmosphere in which we breathe?

For myself, who feel within me sometimes the absurdity of a prophet, I know that I shall never achieve the

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charity of a physician. Lost in this vile world, elbowed by the crowd, I am like a worn-out man, whose eyes see, in the depths of the years behind him, only disillusionment and bitterness, ahead only a tumult in which there is nothing new, whether of enlightenment or of suffering. In the evening when this man has filched from his destiny a few hours of pleasure, when he is lulled by the process of digestion, forgetful—as far as possible—of the past, content with the present and resigned to the future, exhilarated by his own nonchalance and dandyism, proud that he is less base than the passers-by, he says to himself, as he contemplates the smoke of his cigar: What does it matter to me what becomes of these perceptions?

I believe I have wandered into what those of the trade call a hors-d'œuvre. Nevertheless, I will let these pages stand—since I wish to record my days of anger.

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"A detached person cares too deeply to be anything but detached. He sees the child who is ill and instead of bursting into tears he lets his heart go out to the child. What does the child need ? What can ease his pain or comfort him? The man who is not detached may allow himself to emote at the child's expense.

"To become detached in this way we must let go of fear and ambition, and become relaxed. Even, Eckhart says, the ambition to be good has to go. Goodness is above any preconception we way have of it. So let the idea of goodness which is in our mind go, and discover the reality."

*

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To - day
nearly everything
to do with
philosophy, psychology and education
is false :
either flatly false
or
tendentiously so.

We cannot help this,
or
only to a small degree
on
particular occasions.

The Kingdom
of
the Anti-Christ
is appearing
in all its horrors.
It is
not
for
the truly religious person
to be
dismayed,

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for
he walks
with God
(even haltingly)

and
does not need
any other company.

*

Meanwhile
in the day to day life
one does
what one can,
and
this is all
that
can be expected
of one
in this field.

*

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According to an Albigensian tradition, the Devil seduced men by telling them : 'With God you are unfree, because you can do only good. Follow me and you will have the power to do good or evil as you choose'. And this is confirmed by experience, for men lose their innocence every day far more often to the lure of knowledge and experiment than to the lure of pleasure.

*

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Tlön is surely a labyrinth, but it is a labyrinth devised by men, a labyrinth destined to be deciphered by men.

*

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Vincit omnia veritas **: One ought to add :** ***Vincit omnia sanctitas*** **: Truth and Holiness : all values are in these two terms; all that we must love and all that we must be.**

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The End

।। भवंतु सब्ब मंगलं ।।

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